METAPHYSICS
OF
SULTAN BAHU

DR. HASSAN FAROOQI

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by

DR. HASSAN FAROOQI

Sultan Bahu authored more than 140 books in the Persian language on metaphysical and mystical truths. However, the manuscripts of 30 plus books are currently available in the market. Search for more original texts is going on. In the Indo-Pak subcontinent he is well-known for his Punjabi poetry "*Abiyat-e-Bahu*"

Metaphysics of Sultan Bahu is the first ever book in which the thoughts of Sultan Bahu are evaluated under philosophical titles.

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United Kingdom
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Dedicated to those people,
who have the courage enough to **read**,
hear and **write** Philosophy
And those who have a clear vision of
everything
through the philosophical spectacles.

Preface

There are two types of the worlds around us.
1, Phenomenon- 2, Noumenon…. the world in front of us in the shape of mountains, earth, trees, sun, stars, oceans, i.e. all visible things, is called the world of Phenomena. While the world beyond this e.g. God, universals, values, spirit, concepts, faith, truth and false, life after death, heaven & hell etc. i.e. all imperceptible realities, is the world of Noumena. We give different names to the knowledge of phenomena e.g. physics, chemistry, biology, zoology, botany etc. while for the knowledge of the noumena, a general term "metaphysics" is used which means the knowledge of non-physical entities. According to the Encyclopedia of Philosophy the word metaphysics is derived from the Greek "mete ta physika" which literally means "after the things of nature". In this way Metaphysics means "beyond physics".
Sultan Bahu, was an eminent sufi poet and writer of the Indo-Pak sub-continent. In his writings and speeches that he delivered during travelling, he unfolded a number of metaphysical truths pertaining to theology and philosophy. Besides this, being a practical sufi, he guided the general public as a spiritual guide in his lifetime and he also claimed that his books will be spiritual guides even after his departure from the world of phenomena.

As a student of philosophy, I studied the writings of Sultan Bahu and tried to dig out his philosophical thoughts from his more than thirty available books and discussed his views under popular philosophical titles. Therefore, the book "Metaphysics of Sultan Bahu" is the first ever book on the philosophical thoughts of Sultan Bahu. Though this was my dissertation to earn Ph.D. degree but now it is being published for the benefit of masses. I hope that the scholars will welcome my humble effort and further research will also be carried out in future.

Dr. Hassan Farooqi
July 2019.
drhassanfarooqi@gmail.com

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INTRODUCTION

Sultan Bahu is regarded as one of the most distinguished Sufis of Punjab (Pakistan), whose works and thought have left deep and everlasting impressions on the later Sufistic tradition, Sultan Bahu has not only influenced the general public through his sufistic poetry but has also given to the researchers fresh avenues of thought, with his scholarly writings.

Sultan Bahu, basically, belongs to that group of Sufis who are the upholders of Unity of Being, among the foremost interpreters of which is *Shaikh-e-Akbar* Mohy-ud-Din, Ibn-e-Arabi (July 1165 – November 1240) and some other main exponents of *Tasawuf*. Unity of Being is not only a theological concept but it is also a complete view of the Universe which has its repercussions in the fields of Cosmology, Epistemology, Axiology and Anthropology.

Sultan Bahu has taken forward this very Unitary Tradition and has presented, in his various works and poetry, in this context, those interpretations and explanations which help

a lot in understanding the Sufistic concept of *Tauhid* (God) as well as the concept of universe. The object of my research is an investigative and critical study of these metaphysical views of Sultan Bahu.

My research comprises of two parts.

Sultan Bahu belongs to that class of Sufis who are the followers of the Unitary doctrine of *Tauhid*. The doctrine of Unity of Being is the result of the influence of *Shaikh-e-Akbar*, Mohy-ud-Din Ibn Arabi's notion of Unity of Being and Six *Tanazzulat* (Descents). So, in the first part of this book along with a brief survey of life and works of Sultan Bahu, one chapter has been reserved for the life, works and metaphysical views of *Mohy-ud-Din Ibn Arabi* and for a detailed survey of their impact on Sultan Bahu.

In the second part of my research the metaphysical views of Sultan Bahu have been taken into account, the details of which are as under:

PART ONE

CHAPTER 1:

After introduction, in the first chapter of Part I, a brief survey has been undertaken with regards to the life – history and books of Sultan Bahu, and in addition to this, light has been thrown on his status.

CHAPTER 2:

The influences of the historical situation and the events of the era of any thinker play an important role in the formulation of his thoughts and views. Therefore, it is not possible to determine the value of the views of a philosopher, a Sufi or an intellectual until and unless the political and social circumstances of that age are taken into consideration. In chapter 2, in order to know the basis of the metaphysical views of Sultan Bahu, the historical and social background has been reviewed.

CHAPTER 3:

The metaphysical views of *Ibn-e-Arabi* have deeply influenced the Sufistic tradition. It is due to this reason that a considerable number of Sufis belong to *Ibn-e-Arabi's* school of thought. Sultan Bahu also is a camp-follower of that very Sufistic tradition. So before taking into consideration the metaphysical views of Sultan Bahu, it is very necessary to get acquaintance with *Ibn-e- Arabi's* metaphysics, so that we may be able to reach the foundation of the metaphysical views of Sultan Bahu. Hence in the initial portion of this research, one complete chapter has been reserved for the analytical study of the philosophical trends of *Ibn-e- Arabi* and it has also been assessed as to how far has Sultan Bahu accepted the influence of *Ibn-e-Arabi*.

PART TWO

CHAPTER 4:

As in the case of other Muslim thinkers, the philosophical basis of Sultan Bahu's thought rests on the doctrine of *Tauhid* (The concept of God). But Sultan Bahu represents that interpretation of *Tauhid* which is called Unity of Being. In the perspective of the discussion of Unity of Being and Unity of Manifestation, an effort has been made to determine the standpoint of Sultan Bahu.

CHAPTER 5:

Unity of Being is not a theological notion only, it is rather a world-view as well, which emerges from Ontology. In this notion, Being, grades of Being and six *Tanazzulat* (Descents) are considered as very important. Taking into consideration the Sufistic world-view in the perspective of the Islamic and ancient philosophical discussion pertaining to creation and evolution, the point of view of Sultan Bahu has been highlighted.

CHAPTER 6:

The last stage of creative evolution of the Universe is Man, to whom Quran declares as the most gorgeous creation (*Ahsan al Taqweem*). But deviating from his origin or falling from his heavenly and higher position, he comes down to the low earthly level, and then this beautiful creation of Allah turns into the lowliest of the low (*Asfalah asafaleen*). However, the real purpose of man is regression towards that lost heavenly position i.e. the vice of almighty Allah. In Sufi tradition perfect man is the person who beautifully fulfils the demands of the vice regency of Allah. The concept of perfect man has always been prevailing among Sufis. According to which, a perfect man is the mirror of the Names and Attributes of Almighty Allah and he can attain the perfection of his disposition and the capability of being vice of Allah only through enlightening himself with the Attributes of Almighty Allah.

This concept has been presented in the thought-structure of Sultan Bahu with all its elegance. He narrates again and again the glories of perfect man and of the real love. In chapter Six, along with throwing light on Quran's ideal man, Sufis' notions of perfect man, freedom of will, doctrines of *Fana* and *Baqa*, Sultan Bahu's concept of perfect man has been discussed.

CHAPTER 7:

The concept of viceregency and gnosis of Allah is of epistemological nature as well. The inaccessibility of reason in

acquiring gnosis leads us to intuition, which, according to Sufis, is a regular source of knowledge through which man gets access to the knowledge of God. That spiritual experience which a Sufi acquires through the medium of intuition is also a source of the revelation of reality. Sultan Bahu has expressed his views on this topic, in different ways. In seventh and last chapter, light has been thrown on Sultan Bahu's theory of Knowledge and Love, after reviewing the general and the traditional Sufistic concept of knowledge.

SUMMARY:

At the end of this research, besides giving a summary of the whole research, chapter-wise summaries have also been presented and Sultan Bahu's status in the long list of Sufi-philosophers has been determined. Moreover, the necessity and importance of his instructions and of his philosophy have been emphasized.

PART – I

CHAPTER 1:

Sultan Bahu – Life and Works

CHAPTER 2:

Historical and Social Background of the Metaphysical Views of Sultan Bahu

CHAPTER 3:

Metaphysics of Ibn-e-Arabi and its Influence on Sultan Bahu

CHAPTER 1:

SULTAN BAHU – LIFE AND WORKS

- Life History of Sultan Bahu
- Search for the Spiritual Guide
- Writings of Sultan Bahu – A Brief Survey
- Sources and Notes

SULTAN BAHU
LIFE AND WORKS

LIFE HISTORY OF SULTAN BAHU:-

Some spiritual personalities happen to be such that due to their miraculous doings, teachings and other social reasons, they become popular among the masses during their life-time. Their names are preserved in the memoirs of their contemporaries and even in the pages of history as for example the distinguished personalities like *Imam Abu Hanifa, Shaikh-e-Akbar Ibn-e- Arabi, Mujaddid Alf Sani, Usman Bin Ali Hajwari* and likewise.

And there have also been some such personalities who due to their saintly and other worldly temperament remained absorbed in their own "*Sukr*" (intoxication) or at the most have constantly been travelling from place to place in order to guide people towards the right course of action. They did not preach goodness being permanently settled at some one place, but continued shifting to different localities, after getting cue, of course, from the Unseen and directing the general public to do good deeds. In the mean time, the sermons they delivered and

the books which they wrote during their mission were duly preserved by their disciples and when afterwards these things came to light, they proved not only beneficial to humanity at large but became a source of introduction of these great personalities long after their death. So as far as research on their services and contributions proceeded further awareness with regard to their spiritual status increased accordingly.

Sultan Bahu, according to my view, belongs to the second group of Sufis, the major portion of whose life was spent in travelling. The topics and the subject-matter of his books, mostly consisting of conversational form, were recorded during these travels. After handing over these books or writings to his disciples, he used to proceed further towards other places and destinations.

YEAR OF BIRTH:-

Nothing is mentioned about the year and date of birth in the first-ever book, entitled *Manaqib-e-Sultani* written on the life of Sultan Bahu. However, Faqir Noor Muhammad Kalachvi writes 1039AH in *Makhzan-ul-Asrar*. In the beginning of urdu translation, Noor-ul-Huda, while narrating a brief life-sketch of the author and in the preface of *Muhak-ul-Fuqara Khurd* translated by *Ghulam Dastgir*, while quoting a book on life-history of Punjabi Poets, the year of birth is registered as 1039A.H i.e. 1627 A.D. The well-known research scholar and interpreter of Sultan Bahu, Prof. Sayed Ahmad Saeed Hamadani, in his book, *Hadhrat Sultan Bahu – Hayat-o-*

Ta'limat, published in March 1987 A.D, while quoting some biographers, has written 1631 A.D and while quoting some others, 1627 A.D. as the year of his birth. Alongwith this, he has declared the year of birth of Sultan Bahu as the year of the coronation of Shah Jahan (The Mughal Emperor1592 - 1666). (1)

The above-mentioned author in his second book, "*Hadhrat Sultan Bahu Key Ahwal-o-Maqamat*, has written 1631 A.D as the year of birth of Sultan Bahu; with reference to an English book entitled, "Punjabi Sufi Poets". (2)

An illustrious son of the family of Sultan Bahu, Prof. Dr. Sultan Altaf Ali has written a research-oriented thesis on the life and works of Sultan Bahu. An edited version of this work was published by *Lok Virsa* Pakistan under the title "*Bahunama*"in 2004. In this book, the year of birth is declared as 1039 A.H i.e. 1629 A.D. (3) Had the author of Manaqib-i-Sultani recorded the year of birth, it would not have been so difficult to determine the exact year. Anyhow, most of the scholars have described his age as Sixty Three years and since in *Manaqib-i-Sultani*, the date of death has been recorded, so after deducting Sixty Three years from that date we get 1039 A.H. The majority of people agree on this year and it corresponds to 1629 A.D. (4)

Some scholars have added the word Sultan with the names of his ancestors as well. This certainly is not a part of their names, but has been written on account of devotional attachment of the authors. His father was initially a worldly man. He joined Shah Jahan's army and was given the rank of *Mansab Dar*. No evidence is available whether or not he married in his young age. However it is stated in *Manaqib-e-Sultani* that he had no son, so he married when he was quite advanced in age. This shows that he had earlier been married, but had no issue out of that marriage or at least there had been no male issue. Anyhow, after his second marriage, when he observed the piety, abstinence and miracles of his wife, he could not remain un-impressed. It was due to this very impression that an over-excitement of the love of God occurred in the heart of Bazeed Muhammad. He deplored that he had wasted such a long part of his precious life without any gain whatsoever and that this was not manlike and neither it seemed suitable that wife be friendly to God and husband be involved in negligence, lust and greed. At last, the eternal benevolence of God helped him in this realisation. He abandoned the world under instruction contained in the saying ففروالی اللہ "Run towards Almighty Allah". So for the sake of compensation of the loss, he proceeded all alone, riding on the back of a mare and equipped with arms. He went far away from his town and the world. (6) Due to this very devotion to Allah, he obtained high position in spiritual exaltation. Consequently, he not only said goodbye to the military rank, but remained deeply absorbed in the remembrance of God during the rest of his life with his family at *Shorkot*. The estate was awarded to Hadhrat Bazeed on account of his meritorious services in the royal army.

Sultan Bahu belonged to the tribe of *Awan* and his geneageological relation was linked with the fourth Caliph, Hadhrat Ali *(RA)*. The details pertaining to his geneagology and family back-ground are available in *Manaqib-e-Sultani* and many other research books. As this discussion is not relevant to the topic of our present research work, so further detail is being overlooked.

SEARCH FOR A SPIRITUAL GUIDE:-

Sultan Bahu did not acquire Institutional education. He says while pointing out this aspect of his life in his books: " My apparent worldly knowledge is not abundant enough, but so far as the esoteric knowledge is concerned, it has come up to the level that my soul has been purified." It is said about him that he was a born saint. His mother had already known, before his birth, through intuition that the child going to take birth would be a perfect saint. So his spiritual training was supervised by his first guardian, i.e. his own mother. On her advice, he set out on long journeys. Although, during his travels he came across so many saints, and he paid visits to a number of shrines, there is no mention, in the existing manuscripts of his books, of his allegiance at the hands of any spiritual guide. He has, however, repeatedly mentioned, in his books, as to how he acquired favors like *Awais* directly from the real spiritual guide, the Holy Prophet of God, Hadrat Muhammad (Peace be upon him).

In *Manaqib-i-Sultani*, this has exhaustively been described that when Sultan Bahu reached the age of

discrimination and maturity, Hadrat Ali came to him with his full grandeur and took him to the sacred assembly of the Holy Prophet (Peace be upon him) where the great companions of the Prophet were present. The Prophet extended both of his hands and said, "take hold of my hand." He granted me allegiance. He preached till there remained no veil over the spiritual grades, and stages. It became all the same from first to the last. Being endowed with this preaching, Hadhrat Fatima Zahra said, "You are my son". "Then, I kissed the feet of Imam Hassan and Imam Hussain and put on the shackles of servitude. Then after being entrusted to Hadhrat Abdul Qadir Gilani, I was ordered to guide the masses towards general well-being and to confer spiritual favors".

The author of *Manaqib-i-Sultani* has also described an account of acquiring benefits from the living guides with the methodology of Awais's allegiance. When Sultan Bahu returned home at Shorkot with his fourth wife after visiting shrines (*Daawat-e-Qaboor*) (7) and other monasteries in Multan, his mother drew his attention towards the necessity of a living spiritual guide. Sultan Bahu said that he had already achieved gnosis. The mother replied, you will not be able to acquire gnosis without having an apparent spiritual guide. Sultan Bahu submitted that he did not need any living guide and for him the most perfect guide, Hadhrat Muhammad (peace be upon him) was sufficient. The mother again said, "My son! A person cannot reach God without apparent guide. Then she insisted about the need of a living guide mentioning, with reference to *Surah Kahf*, the conversation of *Hadhrat Musa*

with Allah and *Hadhrat Khizar's* voyage to *Majma-ul-Baharain*. Sultan Bahu again said "My mother! You are sufficient for me as a guide". The mother again said, "My son! Women are not allowed to effect allegiance and this has not been done even by *Fatima Zahra* and *Rabia Basri*". Saying this, she asked Sultan Bahu to search spiritual guide throughout the world and pointed towards the east. Listening to this, Sultan Bahu proceeded towards east, after leaving each and every thing behind. Thus, he reached the assembly of Hadhrat Shah Habibullah Qadri at the bank of river Ravi, who, at the very first stage of training, advised him to get himself absolved from the worldly wealth and from the rights of his wives. After obeying the orders when Sultan Bahu again reached Shah Habibullah Qadri, he inquired about the fulfilment of the objective. Bahu said that he had already been quite familiar with all these revealed spiritual states since infancy. It meant that Bahu could not yet achieve from the guide what he wished. Proceeding further, the author of *Manaqib-i-Sultani*, Sultan Hamid has narrated the supernatural doings of Shah Habibullah Qadri and Sultan Bahu. In short, after trial Shah Habib said to Sultan, O Darvesh! the benefit you deserve is beyond my capacity. Anyhow, I guide you and tell you about where your fortune lies; get your fortune from there". Then Shah Habib said to him, "Visit my Shaikh Sayad-us-Sadat Hadrat Peer Abdur Rehman Delhvi".

After this Sultan Bahu proceeded towards Delhi. The news of his impending arrival was already circulating among people over there. Peer Sayed Abdur Rehman Qadri Delhvi had

deputed one person to guide him on the way and had informed that person about the facial features of Sultan Bahu. When Sultan Bahu reached his assembly, he promptly took him to solitude, holding his hand in his own hands. Here the author of *Manaqib-i-Sultani* has quoted one couplet:

اے لقائے تو جواب ہر سوال

مشکل از توحل شود بے قیل و قال

(Seeing you is an answer to all my questions. From you I find the solution of difficulty without any reasoning) (8)

"So, he (Sultan Bahu) gained his everlasting fortune from his perfect guide within a moment and at his very first step he achieved what he wished. Soon after that he came back instantaneously and it was Friday on that day".

Sultan Bahu writes about the approximation of this spiritual station, in his book, *Kalid-ut-Tauhid*. "The perfect guide, if he desires, may prescribe exercises for years together, but when, being kind, wants to do favour, he can consummate all stages, from first to the last, within no time". It means that he obtained whatever he wished to obtain; he reached that spiritual stage where he had desired to reach. The excitement of the desire to acquire gnosis was pacified to his entire satisfaction. So he reached the perfect stage of brilliance after being endowed with the light of this lamp of *Tariqat* (Sofistic way).

Actually, when a seeker of truth starts travelling on the path of search, he continuously goes on achieving all the stages of perfection under the supervision of his guide. He reaches his desired destination. For some people this journey spreads over

centuries, whereas a few persons are such that they search out the highest stage at once and with just one leap. Sultan Bahu upholds this very way of *Tariqat*. He does not approve prolonged, strenuous labour and hard work: he is among those people who believe in "short cut".

As Sultan Bahu writes in his book, *Ameer-ul-Kaunain*, "he remained involved in search of perfect guide during the first thirty years of his age" and then he found from the perfect guide, Sayed Abdur Rehman Qadri every thing that he had been searching for. Then, he himself acquired the status of the perfect guide and began the search for a real seeker. It is only due to this reason that he considered it difficult to find a real guide as well as a real seeker of truth.

The reasoning that the Sultan Bahu was a born saint, therefore he needed no living guide, does not seem to be appropriate. Had this been the case, his mother, who herself was a perfect guide, would not have ordered Hardrat Bahu to search a living guide. In his verses also, Bahu has emphasized the desire for the sighting of a living guide. If any internal eye or intuition had been mentioned, we could say that here the word guide implied something else. He says:

"Let this body of mine turn into eyes, even then
I may not be satisfied to behold my Murshid-oHu!
Let every hair of mine turn into millions of eyes
Let each one open and close in turn o-Hu!
Even then my zeal would not abate
Where should I go? o-Hu

The sight of my Murshid is like
Millions and crores of pilgrimages for me o-Hu! (9)
(translation is taken from Prof. S. Ahmed Saeed Hamadani's Hadrat *Sultan Bahu-Life and Work* P 130-31)

Similarly in his book *Taufiq-ul-Hadayat* he regards seeking guidance from the *Murshid*, i.e. guide as a compulsory sacred duty. (10)

If we study closely the life and works of Suldtan Bahu, we find his life divided into two parts. In the first part, he himself enjoyed the agonies of the search in which the excitement and inquisitiveness perpetuated. Here, he reached the status of a real seeker (*Talib e Haqiqi*). In his books, he so defines the real seeker that he, as a matter of fact, manifests his own personal experiences. On this occasion he says, "I remained in search of a Perfect *Murshid* for thirty years together, travelling from place to place". In the second part of his life, he appears to be a person who himself is being sought for. He seems to be in search of a real seeker being in the guise of a real guide. He says on this occasion, "I have been in search of seeker for years together, but I did not find such a true seeker, who could have deserved, and be capable of, vision of Allah".

Bahu narrates this point in *Noor-ul-Huda Kalan* in these words "Faqir Bahu says that for thirty years this *Faqir* has been roaming about in search of the guide and now for several years I have been in search of a real seeker but uptill

now I have not met a single true seeker who is big-hearted, courageous, faithful, and trust-worthy in spiritual enlightenment. (11)

As a matter of fact, both the stages of Sultan Bahu were two extremes and only a born-saint has the courage enough to reach this point of perfection. This is the reason that when he himself holds the position of the real guide, he wishes that as he gained happiness from his guide Sayed Abdur Rehman Qadri, in the state of thirst, some one should approach him as a seeker, with the similar thirst, so that he may quench his thirst once for all. That is why he says, addressing the real seeker " Be aware! only that person is the real guide, who takes one to the assembly of Hardat Muhammad (peace he upon him) with the help of *Ism Allah Dhat* (Name of Almighty Allah) without remembrance, meditation, exercises and labour. He, who suspects this, will become infidel." (12)

On the other hand, if Bahu negates the need for the apparent guide, this, of course, is his own state of spirituality, as he himself writes. "A person, whose inner self is approved by Allah, who enjoys the assembly of Prophet Muhammad (peace be upon him) who has received education, advice, allegiance at the hands of the Holy Prophet and who has explicitly and implicitly loved the light of guidance of the Prophet, he does not need an apparent guide. I say this not for the sake of the condition of any body else, but this is my own condition or this is for the condition of that person to whom I may express or expose the meanings of the statement". (13)

This writing of Sultan Bahu is very clear and easily understandable. To assume, on the basis of this writing, that he did not acquire *Faidh* i.e. spiritual benefit from any body, is trivial. If we study this writing closely and try to understand it properly, it becomes very easy to reach the core of the matter, and there remains no need of maintaining two opinions.

> A person, whose inner self is approved by Allah
> And who has the privilege of the presence in the assembly of the Prophet Muhammad (peace be upon him),
> Who has received instructions, advice and allegiance
> At the hands of the kind and benevolent Prophet
> Who has explicitly and implicitly adopted the guidance of the Prophet".

It is a point to be noted here that a person who enjoys so many blessings and stands at this stage of perfection will he himself be the guide or the seeker? Now why should a perfect guide need a living guide? He will search the real seeker, as Sultan Bahu did during the second part of his life. He has also explained and examplified, in his writings, the characteristics of a real seeker.

So, in my opinion Sultan Bahu was a real seeker as well as a real guide simultaneously and this was a specialty of Sultan Bahu.

DEATH:-

Since the year of death of Sultan Bahu has been recorded in *Manaqib-i- Sultani*, there is no scope of any difference of opinions. It was the third part of Friday night in 1102 A.H (14) corresponding to 1690 A.D (15)

WRITINGS OF SULTAN BAHU - A BRIEF SURVEY:-

The number of writings of Sultan Bahu in which treatises, books etc are included is, according to *Manaqib-i-Sultani* approximately between one hundred to one hundred and forty. Anyhow, the exact number of available books has been recorded differently in different books. For example, while translating *Taigh-e-Brahna"* in Urdu, Dr. K.B. Naseem has briefly described the events of the life of the author and has stated the number of books in this way:

"Pertaining to the science of *Tasawwuf*, he has written more than one hundred books in Persian language, which are considered as authority on the topic of *Tasawwuf*. But, unfortunately now-a-days no clue of books is available except thirty two books. (16)

Prof. Sayyed Ahmad Saeed Hamadani has written valuable books on the life, work, thought and teachings of Sultan Bahu, in which *Hadhrat Sultan Bahu, Ahwal-o-Maqamat, Hadhrat Sultan Bahu, Hayat-o-Ta'limat* are included.

In both these books, the number has been described as twenty six whereas these are shown as nearly one hundred and forty in the first book, The writer has thrown light on the topics of the available books along with mentioning the subjects-matter of the books. The titles of books are being given below for the sake of reference:

1. *Abyat-e-Bahu*
2. *Asrar-e-Qadri*
3. *Ameer-ul-Kaunain*
4. *Aurang-e-Shahi*
5. *Taufiq-ul-Hadayat*
6. *Divan-e-Bahu*
7. *Aql-e-Bedar*
8. *Fadhal-al-Laqa*
9. *Kalid-ut-Tauhid (Kalan)*
10. *Majaalisat-un-Nabi*
11. *Mohkam-ul-Fuqara*
12. *Taigh-e-Brahna*
13. *Risalah Roohi*
14. *Muhik-ul-Fuqara (Khurd)*
15. *Qurb-e-Didar*
16. *Kalid-e-Jannat*
17. *Mohabbat-al-Asraar*
18. *Miftah-ul-Aarifin*
19. *Jaame-ul-Asraar*
20. *Shams-ul-Aarifin*
21. *Ain-ul-Faqr*
22. *Kalid-ut-Tauhid (Khurd)*

23. *Ganj-ul-Asraar*
24. *Muhik-ul-Faqr (Kalan)*
25. *Noor-ul-Huda (Khurd)*
26. *Noor-ul-Huda (Kalan)*

(17)

Prof. Dr. Sultan Altaf Ali has written a research thesis for the award of Ph.D degree, on the life and work of Sultan Bahu. A summary of this thesis has been published under the title: *"Mukhtasar Tareen Tarikh Hadhrat Sultan Bahu"*. In that book, the author has described the number of available books in Persian and Punjabi languages, as thirty-one. In these books, the newly discovered books, *Didar Bakhsh*, *Ain-ul-Aarifin* and *Sultan-ul-Wahm* are included. The author has also written an explanation of each book in one line while describing the titles of the book. Although there is a variety of topics in every book of Sultan Bahu, explanation in one line indicates the general character of the book.

The exact titles and one line explanations of the books are being given below for reference:

1.	*Asraar-e-Qadri*	Statement of Gnosis and *Saluk*
2.	*Ameer-ul-Kaunain*	Statement of *Tasawwuf* and Gnosis
3.	*Aurang-e-Shahi*	Statement of Preaching Gnosis
4.	*Taufiq-ul-Hadayat*	Statement of Gnosis and Purification of Self
5.	*Taigh-e-Brahna*	Mentioning the Exposition of the Concept of *Ism Allah Dhat.*

6. *Jaame-ul-Asraar*	Statement of *Faqr* and Stages of *Tasawwuf* (Sofism).
7. *Mohabbat-ul-Asraar*	Statement of Gnosis of Perfect Man and Illustrations of Remembrance.
8. *Didar Bakhsh*	Illustration of being with Allah and Statement of Gnosis and *Tasawwuf*
9. *Divan-e-Bahu*	Consisting of Esoteric Meanings and Intuitive Verses
10. *Risalah Roohi*	Philosophy of the Creation of Universe and Arwaah, Statement of Sultan-ul-Faqr
11. *Sultan-al-Wahm*	Illustration of Heart and Statement of the Explanations of *Noor-ul-Auhaam*
12. *Shams-ul-Aarifin*	Statement of *Tauhid*, Gnosis, *Tasawwuf*, Disciple and Preceptor
13. *Aql-e-Bedar*	Gnosis of Man and Statement of Explanations of the Subtle Things.
14. *Ain-ul-Aarifin*	Statement of Sharpness of Self and Perfect Guide
15. *Ain-ul-Faqr*	Statement of *Faqr*, *Faqir*, Guide, Self, Heart and *Saluk*.

16. *Fadhl-al-Laqa*	Statement of *Qadiria* way of *Suluk*, Gnosis, and sufi terminologies.
17. *Qurb-e-Didar*	Statement of Gnosis and sighting of Allah.
18. *Kashaf-ul-Asraar*	Statement of the Guide and the Perfect Man.
19. *Kalid-ut-Tawhid (Saghir)*	Statement of Self, Souls, Abstraction and individuation.
20. *Kalid ut Tauhid (Kabir)*	Statement of Knowledge and Gnostic Revelations
21. *Kalid-e-Jannat*	Statement of Remembrance, Reflection, Conception and Illustrations
22. *Ganj-ul-Asraar*	Statement of *Qadiria* way of sofism, *Shariat* and Self.
23. *Majaalis-ut-Nabi*	Statement of Exposition of Self and Gnostic Revelations.
24. *Mohabbat-al-Asraar*	Statement of Love, Gnosis and Veil of the World.
25. *Muhkam-ul-Fuqara*	Statement of *Faqir*, Gnosis of the Truth
26. *Muhik-ul-Faqr Saghir*	Illustration of the way of *Qadiria* and Statement of the Forty *Ahadith*.
27. *Muhik-ul-Faqr Kabir*	*Kalama Tayyaba*, The Pillars of Islam *Haqiqat-i-Muhammadi*,

	Philosophy, Concept, Authority of the Letters and Remembrance.
28. *Miftah-ul-Aarifin*	Knowledge and Gnosis, *Tasawwuf* and Statement of the Principles of *Tasawwuf*
29. *Noor-ul-Huda (Saghir)*	Illustration of *Faqir*, Statement of Knowledge and Persuasion.
30. *Noor-ul-Huda (Kabir)*	Explanation of *Kalima Tayyiba*, Knowledge and The Path of *Qadiria*
31. *Abyat-e-Bahu*	Gnostic Verses (Punjabi) (18)

As already stated above, three new Books have been discovered. It is presumed that with the passage of time, the number of available books of Sultan Bahu will gradually increase. So we cannot consider any list as definitely final. Out of one hundred and forty books, which in whatever manner, come up and are available, the comprehension regarding Sultan Bahu will be increased accordingly.

In his English book, published in 2001 AD entitled *"Hadrat Sultan Bahu – Life and Work"*, the author, Prof. Sayyed Ahmed Saeed Hamadani has written the number of available books as thirty-two; besides dividing *Risalah Roohi* in Large and Small, a book entitled: *Ganj-e-Din* has also been added to the list. (19)

After research and investigation, it has been guessed that the original manuscripts of Sultan Bahu's writings are lying hidden in the stores of some publishers. God knows better whether they did this from the point of view of business or due to their devotion. Whatever be the position, books are the inherited possession of human beings, such treatment with books is against human values. In this case particularly, the matter is all the more different, as Sultan Bahu has said about his books, that these are of the status of spiritual guides. To confine these guides in stores is equivalent to keeping the masses away from righteousness. So the publishers must ponder over this point.

Anyhow, may it happen as a miracle of this age that all the writings of Sultan Bahu or at least the available ones may be published in their original form. In the absence of this miracle; it seems to be impossible to be decisive in understanding Sultan Bahu. After going through different translations, it becomes difficult to conjecture whether the inconsistencies are actually present in the writings of Sultan Bahu or these are only the result of translators' innovation. For example, Prof. Sayyed Ahmed Saeed Hamadani is of the opinion that these translations were got done only from the point of view of business. On observing translations of some books - for example, *Kalid-ul-Tauhid Kalan* - one finds that different portions of the same book had been assigned to different people and when translations of those portions were completed, those were published in the form of book. It might have happened that a person, after having not been agreeable

on certain conditions might have refused to carry on the work and this task might have been entrusted to some one else. Then after getting back from him it might have been given to another person. Thus without any arrangement and discipline, the material might have been given the shape of a book in a haphazard way. Moreover, the translators might have incorporated, here and there, their own points of view. In a certain book the translator might have considered it necessary to explain the context also. A tyrannical situation in this regard is this that he begins each page of the book with an explanatory note and just after a few lines this mode of explanation comes to an end. God knows better whether the intention of the translator was changed or he was substituted with another translator. In the same way at some places the translator instead of keeping his version close to the original, translates the phrase *"Faqir Bahu Says"* in his own words as "the author (mercy be upon him) says". Seeing these words, it is presumed that this is also an explanatory note. In some books and treatises, the division of chapters and parts seems to be of a later period. (20)

As a matter of fact the number of devotees of Sultan Bahu is not limited within hundreds and thousands; they are even in lacs and this thing is well before the sight of the publishers. Consequently they carry on publishing these books without examining the original manuscripts and without maintaining the uniform standard of translations and with the sole objective of earning profits. Despite all these deficiencies, we are under an obligation of the research workers and the

publishers. If the efforts of research and critical evaluations of Sultan Bahu are increasing during these days, it is only due to them.

We find the following topics in the available books of Sultan Bahu:

1. *Faqr*
2. *Tauhid*
3. *Risalat*
4. Philosophy of the Creation of Universe
5. The Academic and Practical Aspects of *Tasawwuf*
6. Perfect Man
7. Gnosis and *Suluk*
8. Concepts of Perfect Guide and Perfect Disciple
9. Reality of Self
10. Concept of *Ism Allah Dhat*
11. *Fana Fillah*
12. Reality of the World and the Hereafter
13. Concepts of Good and Evil
14. Concepts of Knowledge and Love

Although we find repetition of titles, topics or words and meanings in the writings of Sultan Bahu, there seems to be no duplication in theory, thought and Philosophy at any place. He may choose any analogy and method for the sake of comprehension, he never budges an inch from the original stand. We rather feel a kind of unity in the plurality of his books and treatises.

SOURCES AND NOTES

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3. Prof. Dr. Sultan Altaf Ali
   Bahunama P-47
4. Abu Nasar Muhammad Khalidi
   Taqwim Hijri and Review by Maulvi Mahmood
   Isawi P-52
   Ahmad Khan
5. Prof. Sayed Ahmad Saeed Hamadani
   Hayat-o-Ta'alimat-e- Hadhrat Sultan Bahu P-35
6. Hamid Sultan
   Manaqib-e-Sultani Translator, Hafiz Zafar
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7. Sultan Bahu used to visit the shrines of the holy saints and recite prayers in his own peculiar way. He used to climb upon certain tombs and start conversation with their souls. This practice is called *Da'awat-i-Qaboor* i.e. talking to the people of the graves.
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CHAPTER 2:

HISTORICAL AND SOCIAL BACKGROUND OF SULTAN BAHU'S METAPHYSICAL THOUGHTS

- Historical and Political conditions of Sultan Bahu's Times .
- Social Circumstances of the age of Sultan Bahu
- Sources and Notes

HISTORICAL AND SOCIAL BACKGROUND OF SULTAN BAHU'S METAPHYSICAL THOUGHTS

A man cannot *remain* unaffected by the social set-up in which he grows. It can be described in this way that social set-up is like a strong storm which takes an individual away in its own direction. He accepts social influences as expressed in a famous *proverb*, "Do as the Romans do." The formulation of man's thoughts also is the result of this impact. As Sir Sayed Ahmad Khan forcefully advocated the need and importance of the study of English language and of *adopting* modern ideas in the face of social circumstances of his times; but some people with their habit of combating the challenges of the time demonstrate their reaction through their *intellectual* capabilities, as Mujaddid Alaf Sani took upon himself the task of reconstructing Islamic thought in opposition to the governmental efforts for the annihilation of true religion. Similarly Iqbal also raised his voice as a reaction against the policy of negating the rights of the Muslims of the sub-continent. So, this is beyond any doubt that the social conditions and events do influence a man's thoughts and views. Anyway, this influence appears in the shape of action and reaction. The people who formulate their views in accordance with the general tendencies and the flow of the social set-up,

indicate their response in action. On the other hand, the people, who oppose the general trend of their society, entertain views formulated as a result of reaction, in both cases man accepts the influence from society. Keeping this fact in view, let us try to take into account the historical and social circumstances of the age of Sultan Bahu.

HISTORICAL AND POLITICAL – CONDITIONS OF SULTAN BAHU'S TIMES:-

Sultan Bahu was born in the third decade of the seventeenth century and at the end of that very century, he left this world. At his birth, the Mughal emperor Shah Jahan ascended the throne of India, whereas during the year of his death, Aurangzeb Alamgir was ruling over India, with all his pomp and show.

Taking into account the historical and political conditions of Sultan Bahu's age, we come to know that Shah Jahan ascended the throne on 4th February, 1628 A.D. with the title, "Abu-al-Muzaffar Shahab-ud-Din Mahmood Badshah Ghazi." And at the same time his kingdom was proclaimed at Lahore as well. The sermons, with his name, were delivered in all mosques. Just after taking over the charge of the kingdom, Shah Jahan appointed Mahabat Khan as commander-in-chief and Asif Khan as his minister. Shah Jahan was of twenty seven years at that time.

In 1633 A.D. when Shah Jahan went to Kashmir via Lahore, the agricultural lands were badly damaged due to the passage of his caravans. He, however, later on, compensated, the loss of the people concerned. Shah Jahan used to pass summer season in the green valleys of Kashmir. In 1639 A.D., when Ali Mardan Khan was appointed as the viceroy of Punjab, he inaugurated his viceroyship with the construction of a canal, which brought the waters of the valley to Lahore. There, the lands were fertilized with these waters. Shah Jahan had a great attachment with the land of his ancestors, so he wished to win over this land, taking benefit of the disturbances. After an intense war, he occupied Qandhar, in the long run, in 1639 A.D. But after a short period of time, the Iranians re-occupied it. Then inspite of repeated expeditions, the Mughals could not take Qandhar back. Ali Mardan at once attacked Balkh and Badakhshan, with the Mughal army and went deep inside that land. In the mean time, he sent message to the king that *Qazalbashs* were proceeding towards him for battle. In response to this message, Shah Jahan sent re-inforcement consisting of fourteen thousand Rajputs under the command of Jagat Singh. They fought bravely. During that period, Shah Jahan was informed that due to shortage of water in Punjab and on account of the assemblage of armies, a severe famine had set in, under the spell of which, people were compelled to sell or rather eat their children. On hearing that, the king distributed grain and two hundred rupees each among them. An amount of Rs. fifty thousands in cash was also given to the helpless and

deserving individuals. The children who had been sold, were returned to their parents.

At the end of 1649 A.D. the Iranians again occupied Qandhar. After a blockade of two and a half months, Aurangzeb and the minister, Sa'adullah reached there from Punjab. Following them, Shah Jahan also reached there from Delhi at the same time. Aurangzeb and Sa'adullah continued the blockade of the city for four months, but failed to win over Qandhar, Shah Jahan reached Lahore from Kabul. Next year Aurangzeb and minister Sa'adullah again besieged Qandhar, but inspite of maximum efforts, they had to return to Lahore without any success. After that, Aurangzeb was appointed as Viceroy of Daccan. Dara Shikoh who was the elder son of Shah Jahan, voluntarily offered himself, after the failure of Aurangzeb, for under - taking the expedition of Qandhar. Dara Shikoh proceeded with grandeur. The army assembled at Lahore in winter season and then during summer season the attack was initiated in accordance with the prediction of the astrologers. The king also reached Kabul, following Dara Shikoh. They continued the blockade for five months. But the result was not different from earlier blockades. The Mughals did not succeed even in that effort.

Drawing a picture of the kingdom of that very age, an Italian author Dr. Manki writes:

"Shah Jahan was very fond of amusement and recreation. After the death of his trust worthy ministers, Asif Khan and Mahabat Khan, he was extremely watchful of his people. He had four sons. He loved his elder son, Dara Shikoh,

much more than any other son. That was the reason that he had appointed him as his special assistant in governmental affairs. That son was more inclined towards Hindus. The second son was Shuja, who had adopted *Shia* creed and who was the viceroy of Bengal. He was very brave, but lenient. The third son, Aurangzeb was the viceroy of Daccan. He was different from other brothers. Being serious minded, careful and courteous by nature, he used to abstain himself from luxury and was always mindful of his job. Aurangzeb presented himself not as a master but in the guise of a *faqir* (a spiritual person). He passed most of his time in worship of God and in the recitation of the Holy Quran, so much so that he claimed to earn his livelihood with his own hands. He intended to proceed for Hajj, leaving behind the world and the kingdom, but was not allowed by his father. The fourth son, Murad was the viceroy of Gujrat. He was brave and generous. Shah Jahan had two daughters, Jahan Ara Shah Begum and Roshan Ara. Roshan Ara was the younger daughter. The elder had sympathies with Dara, while the younger was the supporter of Aurangzeb.

In 1656 A.D. the king had to suffer acute agony on the sudden demise of his two trust worthy companions, Sa'adullah Khan and Ali Mardan. Both of them were much capable persons and were trustworthy for the king.

Shah Jahan had a deep love for his birth place, Lahore. He used to stay at Aagra during winter and at Kashmir during summer, but while coming and going there, he invariably used

to stay at Lahore and hold his court there. Although, Lahore was not the capital during those days, it had great importance. The palace of the king was the centre of Art and Culture. At the advent of new year, a fair was arranged at the palace, in which the daughters and wives of the aristocrats used to decorate the shops of handicrafts and exhibit and sell their beautiful articles. The King, his wives and Princesses used to purchase these articles. In August, 1657 A.D Shah Jahan suddenly fell ill. He remained unconscious for several days, so that, there remained no hope of his survival. Dara Shakoh, who was the viceregent of the king took over the charge of the empire. The other brothers, due to this, became his enemies. Shuja initiated the revolt and proceeded from Bengal towards the capital, along with a huge army. Murad, as viceroy of Gujrat declared himself to be the King, after taking possession of the public treasure, whereas Aurangzeb, after associating Murad with himself, began fighting against Dara and Shuja. Afterwards, Aurangzeb deceitfully arrested Murad and put him in Gawalyar fort and then hanged him there. In the meantime, the health of Shah Jahan was restored to some extent. He wished to take-over the Government in his own hands, but civil war was going on with an alarming speed. He could not do that, neither he could control the civil war. Shah Jahan ordered Shuja to refrain from war and to go towards Bengal. But Shuja did not obey. He attacked Aagra, but he was defeated. He had to return towards Bengal helplessly. In June, 1658 A.D. Dara Shikoh proceeded from Aagra, opposing his brothers, but was defeated in the way. As a result of this defeat he ran towards Delhi. After that,

Aurangzeb took possession of Aagra and imprisoned his father, Shah Jahan in his own palace. Shah Jahan after defeat at the hands of his son, survived for eight years. He was allotted a palace at Aagra where he remained till the last moment of his life. Shah Jahan did not give royal gems to his son. He declared that if pressed hard, he would destroy all the gems. Anyhow, Aurangzeb withdrew his demand of these gems.

Shah Jahan, during his last days, used to pass his time in watching the tomb of his wife. A few days before his death, Aurangzeb apologized in a letter written to his father. Shah Jahan handed over some of the gems of his crown to Aurangzeb. A few days after that, Shah Jahan died. He was buried close to the grave of his wife. Shah Jahan was a man of great grandeur. He lived for seventy four years. He ruled for thirty years. The historians regard the reign of Shah Jahan as the reign of prosperity. He got built so many buildings in his reign. In Lahore, Wazir Khan Mosque, Shahi Mahal, Shalimar Garden and in Aagra, Taj Mahal were got built by him. Similarly, he spent huge amounts in his war expeditions. On his death, Shah Jahan left a treasure, containing twenty four crores rupees. In addition to this, there were stocks of molten gold, silver and gems.

Afterwards, the reign of Aurangzeb started. He made Delhi the capital of his empire in 1658 A.D. He adopted the title of emperor, in October 1660 A.D. Then sermons were delivered with his name and coins were issued with his name being engraved on these. He chose for himself the title of

Alamgir. This title was engraved on a sword by Shah Jahan, which was given to Aurangzeb as a gift. Aurangzeb stopped the new-year ceremonies in his reign. He was of the opinion that those ceremonies were related to the worshippers of fire. He started the Islami lunar months' calendar. Keeping in view the teachings of Islam, he imposed ban on drinking wine. A Muslim who committed the sin was punished with the cutting of hand or foot. The gambling dens were also closed; singing, playing with music, dancing etc were prohibited strictly. The musicians who were employees of the palace were relieved of their duties. A special squad of officers was appointed which could enter into any house, where music would be played, or heard. After collecting the musical instruments, these were put to fire, with the result that hundreds of musicians were compelled to starve. The dancing girls were ordered either to get married or to leave the realm of the king. Similarly, the royal astrologers were ousted from the palace. The designation of royal poet was also abolished. However, spying developed a lot in his reign. Alamgir was a staunch *Sunni* Muslim, he was not in favour of any leniency in religious affairs. His intention was to declare Islam as the state religion of India. He ordered all the viceroys and governors of the provinces to demolish all the temples and idols in his realm. After some time, Aurangzeb also abolished the Hindu festivals and the fairs.

Aurangzeb used to pass summer season in Kashmir. After his arrival there, his temperament would totally change. Being in cool and colourful valleys, he used to absorb himself in assemblies decorated with female beauty. The women used

to allure his heart and with flattery would provide him luxuries. In the gang there was a Christian girl, Georjiari, who bewitched the king and succeeded in becoming a favourite queen. She was the mother of the youngest son of Aurangzeb, Kaam Bakhsh.

Aurangzeb liked camp-life, but his camp used to be populated and full of hustle and bustle, like a living city. Sometimes, he used to stay in palaces also. He might stay anywhere, the women of his haram would always be with him. A crowd of maid-servants also would accompany him. Those maid-servants used to wear a gown covering them from top to toe. Along with this camp, a large store of food would also remain with him. The drinking water of Ganges would remain loaded on the back of camels. The royal treasure would be on elephants and carts during the period of his stay. The camp of king would consist of large and small rooms, in the form of a royal court, which was safeguarded being encircled from all sides with cannons.

Aurangzeb died in 1707 A.D. at Ahmad Nagar within his camp. He was of eighty nine years. Aurangzeb ruled over India for fifty years. (1) He began suspecting all people around him. He had kept away his sons also so that it might be easy to crush any conspiracy. Before his death, it seemed as if he had already known that he was going to die soon. That is why he wrote his will before death in which he advised that the Northern Districts of his empire should be given to Muazzam and Golkanda, Bijapur etc. to younger son Kaam Bakhsh.

Aurangzeb was a great Mughal emperor. He was a staunch Muslim and was serious in his temperament. In his reign, the Mughal Empire expanded largely. The trade was given special attention. He used to take deep interest in the management of the country. He had a keen aptitude towards Islam. But he adopted very harsh behaviour for other religions, particularly the Hindus. On account of this, the seeds of religious discrimination and hatred were sown. It was due to this very intention of destroying their races, the Mughal Empire, which was a very strong kingdom, began to decline.

If the above-mentioned historical and political events are studied closely, three facts emerge before us.

(1) The reign of Shah Jahan was the golden reign of the Mughal empire. There was an abundance of wealth. The historians call it the reign of prosperity. The treasure of the Government and the private pockets of the general public were filled with money. Therefore, a luxurious life was an essential result of that state of affairs.

(2) On the occasion of the illness of Shah Jahan disputes and battles started among his sons. The lust for power spread all around. Someone was killed, the other ran away and one of them occupied the throne. The masses saw how the custodians of states were fighting among themselves for the sake of worldly greed and lust and for occupying the throne. They deceived each other, shed blood and thousands of people were killed. On the

other hand, Shah Jahan, whose majesty was acknowledged in the whole of India, was rendered limited within one palace. Then the world saw that the precious gems and diamonds remained lying there and he was put into the grave empty handed.

(3) After Shah Jahan, Aurangzeb occupied the throne. Though he proceeded further ahead in the propagation of religion, but disappointment spread among people due to his extremist attitude. His strictness promoted **the schools of *Jogis* among Hindus, asceticism among Christians and Sufi way of thought among Muslims.**

All the above-mentioned conditions are very conducive for the growth of *tasawwuf* (Sufism). To the extent, man crosses limits in apparent indulgence of luxuries, as a reaction, he feels inclined correspondingly towards internal purification. Similarly a man learns a lesson from social disturbances and world's instability. He is drawn towards introversion after running away from the worldly lust and greed. In the same way, while exhibiting reaction against extremism and violent tendencies, a man proceeds in search of the inner self, after getting rid of the chains of social set-up. *Tasawwuf*, which is the name of purification of self and the control of the hidden forces, is a result of social action and re-action. The Sufis consciously or un-consciously accept the influence of social conditions and events and also express it in their conversation and sayings.

Although, Sultan Bahu remained far away from the government headquarters, in above-mentioned political circumstances, how is it possible that he, being well-aware and sensitive, had not-been affected by the collective atmosphere of the country. Under the influence of above-stated political and social conditions, this era of the seventeenth century was quite suitable for the growth of *tasawwuf*. The Sufistic thoughts and metaphysical views of Sultan Bahu developed in that very conducive environment.

SOCIAL CIRCUMSTANCES OF THE AGE OF SULTAN BAHU:-

In fact, every age bears a particular temperament. The people living in a certain age are definitely affected by its general temperament. If a Prophet flourished in *Jahiliyyat*, he would resemble that flower, which grows in a barren desert but it is due to the kindness of Almighty Allah. On the other hand, if the society goes on smoothly on the track of knowledge and literature, advices and guidance, *suluk* and gnosis etc. – as if a new colourful, fragrant, good-looking rose is blossoming in an orchard – it would be the multiple blessings of the God. Sultan Bahu enjoyed this special favour of Almighty Allah that he was provided with the atmosphere of an orchard.

Sultan Bahu got the lap of a perfect saint in the shape of his mother *Bibi Rasti*. His father *Bazeed* guided him walking on the right path by holding his finger who himself had already

stepped forward in the way of the gnosis of Allah. Although the patronage of his father did not last any long, the mother remained alive for his guidance till late. Sultan Bahu grew up in an area in which the people were living a religious life and they had very deep attachment with their religious faith. In the same way, religious education was also very common. During those days the school education was not prevalent like as it is in the present age, but for this purpose madrassahs were established in mosques. The parents used to send their children to the mosques for acquiring education. The common people were far away from cunningness and deciept and worldliness. They were simple and humanistic. Due to religious education and spiritual activities, the people used to express their thoughts in accordance with their own environment. In that age the wave of *tasawwuf* was on the rise, so the poets and scholars were referring to *tasawwuf* in their writings, in which negation of self and approach to the stage of *fana fillah* (annihilation with Allah) was the fundamental subject. In this very wave of *tasawwuf*, the boat of Sutan Bahu is also conspicuous. He achieved the stages of *Suluk* (spiritual journey), along with crossing the stages of life. (2)

He started this voyage from the District Jhang of Punjab. That city was famous, in that age, with the name of Jhang Sial (3). It was a well-known ancient city situated in the land of the river Chenab. It had three sub-divisions, i.e. Jhang, Chiniot and Shorkot. The population of this city was quite ancient. This city was founded by a person known with the name of *La'al Nath Jogi*. It was named Jhangi due to the

abundance of trees. In Punjabi language, that place is called *Jhangi* where there are so many trees. Because the *Jogi* was a blessed person, people used to come to him with devotion. Thus this area was populated within a short span of time. Afterwards when the tribe of *Sials* came to settle there, this city began to be called *"Jhang Sial"*. At a distance of nine miles from Jhang, the river Jehlum and Chenab flow together. In the land near river, every kind of corn used to grow. On its eastern side, there was a forest, *Sandal Bar*. And its northern borders were joined with District *Shahpur* and the southern, with Multan District. There was a desert near the Districts of *Jhang* and Leiah which was known as *Thal*. One Sub-Division of the District Jhang was Shorkot, which was situated at twenty six miles away in north-west from *Talanba*. That was an ancient town. Shorkot is mentioned even in *Aaeen-i-Akbari*. A rivulet was taken out from river Jehlum and river Chenab at the distance of one and a half mile away from this town while river Ravi was there in its south at the distance of fifteen miles. There were so many palm trees around this town. In between Shorkot and Ahmadpur, there was an ancient town commonly known by the name of *Garrh Maharaja* where Sultan Bahu was born and brought up. At that time the Mughal emperor Shah Jahan was the king, whereas at the time of Sultan Bahu's death, Aurangzeb Aalamgir was ruling over India. Agra and Delhi were, in those days, the two capitals. Sultan Bahu remained away from these capitals throughout his life. He, rather continued preaching in mountains and desert areas. However, once or twice, he went to Delhi in search of a

spiritual guide, where he met the emperor Aurangzeb in *Jame-e-Mosque*. On the request of Aurangzeb, Sultan Bahu uttered a few sentences. (4) But as Sultan Bahu was filled with innate sentiment of *faqr* (carelessness towards worldly life), he had no concern with the palaces and courts. Rather he continued preaching silently to the general public for acting righteously considering this practice as the *sunnah* of the Prophet (peace be upon him).

"Mostly he remained busy in *Saraiki* areas and this is something strange that with the exception of this area there was some sort of disturbance in all the areas of the country. For example, in northern India, *Jats*, *Sikhs* and *Satnamis* rebelled. They were crushed. In north-western regions, armed attacks were made against Afghans. In Daccan, *Marhatas* were responsible for mutiny. The *Saraiki* area remained peaceful". (5)

Sultan Bahu passed sixty three years of his life in these very areas. Approximately, first half of his life was spent in travels, in search of spiritual guide. The second half was spent in search of the disciples (Seekers). In fact no artificialities had crept into the social life in that era, common people did not bother much for their livelihood. That was due to their simple living and ordinary behavior. The articles which are sold during present days at high rates were mutually exchanged among people as gifts. In this way, they used to express their humanism. That mode of behaviour remained prevalent till the middle of the twentieth century. With gradual introduction of electricity in these areas, speed emerged as a general trend with

unlimited growth of population; also selfishness increased rapidly. Today people have to seek multiple jobs for earning livelihood. During that age conditions were quite different. Here it seems essential to explain as to why Sultan Bahu did not adopt earning livelihood. The author of *Manaqib-e-Sultani* and some other scholars have written this sentence; "He did not contaminate his hands throughout his life with any worldly concern or occupation". Along with this they have also mentioned the two incidents of Bahu's ploughing with his bulls, cultivating and then abandoning it. By this sentence that he did not contaminate his hands, an ordinary reader should not deduce that Bahu had prohibited acquiring any worldly profession and had articulated hatred for earning livelihood. The writers may have used such words in the flow of their reverence and homage towards Bahu, however, no clue is traceable in the writings of Sultan Bahu, indicating that he considered earning livelyhood as any hindrance in the path of *faqr* and eventualy he got rid of it.

Sultan Bahu was neither a fanatic *dervesh* (a sufi) nor extra-ordinarily absorbed in intoxication. He considered the acquisition of all the stages of gnosis and *faqr* as allowable only through strict compliance of *sharia* (The Islamic law). To earn livelihood is a *sunnah* (acts) of the Prophet (peace be upon him) Sultan Bahu preaches, in all his books, complete obedience to the Prophet. So no such thing should be referred to him from which the probability of ignorance of *sunnah* of the Prophet is indicated.

The second point to be understood is as to why Sultan Bahu did not adopt any worldly concern or occupation. It has two objective reasons which relate to the social set-up of that age.

1. In the social set-up of the sub-continent in general and of Punjab in particular, the responsibility of the livelihood of the individuals, who devote their life for the performance of religious affairs and for guidance and preaching etc. is taken over by society itself. This tradition is still prevalent even in our own age. Society is the care-taker of the persons who are appointed in mosques for these purposes. They need not worry with regard to their expenses.

2. *Bazeed*, the father of Sultan Bahu was a ranker in the army of Shah Jahan. He got a large estate as a gift from the king in reward of his meritorious services. In the presence of such a large estate, Sultan Bahu, who had already withdrawn from the world (6) did not need plouging with his own hands. Neither was there any demand from his family, because his mother, *Rasti Bibi*, herself was in the state of contentment.

Keeping in view the above reasoning, one should take the facts as facts. No implication of this kind should be inferred from any statement, which does not behoove the dignity of such spiritual persons who had adopted earning of livelihood and who had not allowed even mending of shoes to stand in the way of their saintliness.

There may be some objective or subjective reasons of Sultan Bahu's refrain from worldly affairs and of his being unconcerned with any profession. It is possible that he might have abandoned plouging due to abundance of wealth or being absorbed in the sentiment of goodness. So far as the revelations and intuitions are concerned, the greatness of Sultan Bahu is that he did not go to forests and mountains for attaining to the spiritual heights. But as he once said, "I attained all these things in cradle". So Sultan Bahu is considered to be among those religious saints who experienced spiritual exaltation living within society and enriched the creatures with the grace of God.

In the Sub-Continent, the wave of *tasawwuf* spread with the advent of Muslims. The purpose of coming over here of the Sufis, also, was the propagation of Islamic teachings. The Hindu community actually was distributed due to caste system. The task of the *Brahmans* was leading the worship. They were considered as belonging to the highest caste. Their language was Sanskrit. People of other castes were not allowed to use *Sanskrit* in their conversation. The second caste was of *Kashatharies*. Their job was to defend the country and the nation. The third one was *Waish*, who did the job of cultivation of land, while the fourth and the lowest caste was of *Shudars*. They used to do the job of sweeping and carrying away the garbage. The people belonging to each caste were sincere to their group and caste. They hated each other, so much so that even the clothes were not allowed to be touched with *Shudars*. When the sufis observed that state of affairs, they were

shocked. It was due to the fact that in Islam no person is treated with contempt or hatred. According to Islam all persons are equal as human beings. If there is any gradation, that is only on the basis of *taqwa* i.e. the solidarity of character. In the light of these teachings the Sufis created soft corners in the hearts of people with their moral behaviour of love. They taught such a lesson of Islam that common people began embracing Islam in large numbers. Thus Islam spread in the Sub-Continent. Since Hindus were the upholders of caste-system the sufis and the preachers of Islam eliminated this sectarianism. They persuaded others to believe in the supremacy of the Unitary Being. During those days preaching of religion was prevailing everywhere. In Muslim families also deep attachment with religion and piety was a common feature. Consequently religious trend seems to be dominant in the writings of the poets, scholars and sufis of that era. The seventeenth century and particularly the age of Aurangzeb Aalamgir is regarded as the golden age of India. Due to this reason, there was a peace and a sort of stability in the social set-up. The intellectuals of that age remained absorbed in deliberation and contemplation. The subjects of their thought, however, were concentrated within religions and *tasawwuf*. Sultan Bahu's thought seems to be in consonance within these very social trends. No doubt prominent scholars and Sufis like Hadrat Ahmad Sirhindi, Moulvi Abdual Hakeem Sialkoti, Hadhrat Nausha Ganj Bakhsh and Shaikh Abdul Haq Muhaddis Delhavi are among the contemporaries of Sultan Bahu, but it is difficult to assess whether or not he benefited from the books of these scholars

and thinkers. However this can very easily be imagined that the explicit talent of Sultan Bahu had been enlightened by the ideas of the sufi-poets and scholars of Punjab, especially of the adjoining areas of Jhang.

SOURCES AND NOTES

1. Sayed Muhammad Latif

   Tarikh-e-Punjab

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2. Although like other travellers of *Suluk* Sultan Bahu did not start his journey from the initial stage, but from somewhat later stage. As written in *Manaqib-i-Sultani* when Hadhrat Shah Habibullah enquired about the achievement of the target after intuitive experience, Sultan Bahu replied, "O Shaikh I have already passed through the stages in cradle which have been revealed to-day.

3. Ghulam Sarwar Mufti

   Tarikh-e-Makhzan-i-Punjab

   P243-45

4. Sultan Bahu

   Aurang-e-Shahi (This is the name of a book written by Sultan Bahu at the request of Aurangzeb)

5. Prof. Sayed Ahmad

   Hayat-o-Ta'alimat-e-Hadhrat

   Saeed Hamdani *Sultan Bahu*

   P-20

6. The meaning of refrain from the world, according to Sultan Bahu is not outright disconnection of relations, but amounts to abstain from worldly love, lust and greed.

CHAPTER 3:

METAPHYSICS OF IBN ARABI AND ITS INFLUENCE ON SULTAN BAHU

- Mohy-ud-Din Ibn-e-Arabi – Life and Work
- Ibn-e- Arabi's Doctrine of Unity of Being
- Ibn-e- Arabi's View of Perfect Man
- Ibn-e- Arabi's Theory of Knowledge
- The Influence of Ibn Arabi on the Metaphysics of Sultan Bahu
- Sources and Notes

METAPHYSICS OF IBN-E-ARABI AND ITS INFLUENCE ON SULTAN BAHU

MOHY-UD-DIN IBN-E-ARABI

LIFE AND WORK

Shaikh Mohy-ud-Din Bin Abu Bakar Muhammad Bin Aliat-Taial-Hatimi was born on Mondy in 560 A.H, i.e. 1165 A.D. at the city of Mursia in al-Andalus (Muslim Spain). He has been remembered sometimes as *Al-Taee* and sometimes as *Al-Hatimi* due to the racial connection with Abdullah, the son of famous Arab generous chief and poet Hatimat-Taee. Abdullah was the real brother of Hadrat Adi Bin Hatim. In most of the sources, his family name has been recorded as Abu Bakar. Some have written Abu Abdullah. He was known in the West as Ibn-al-Arabi and in the East as Ibn-e-Arabi i.e. without 'al' though he bears so many titles, yet *"Shaikh-e-Akbar"* is the most famous and well-known title.

During that age, the family of Ibn-e-Arabi enjoyed a distinctive position in affluence, dignity, prestige, majesty, knowledge, fear of God, abstinence, piety etc. He was respected on account of his great-grand father, Hatimat-Taee in

whole Arabia, but in addition to this, his father, revered Ali Bin Muhammad, held a distinguished status among the leaders of jurisprudence, *hadith*, (sayings of Prophet Mohammad PBUH) piety and *tasawwuf* (Sofism). He was a friend of great philosopher Ibn-e- Rushd and had been a minister of Sultan Ashbilia. Similarly Ibn-e- Arabi inherited *tasawwuf* and gnosis from his maternal grand father's side also. This chain proceeded further and was transferred to his descendants. His two sons, Sa'd-ud-Din Muhammad and Ammad-ud-Din Bin Abu Abdullah Muhammad have also been the holders of prestigious status in knowledge and gnosis. The Shaikh had only one single daughter whose name was Zainab and who was even in her childhood exalted to a high degree of revelation and inspiration. She was well aware of the secrets of *sharia* (The Islamic Law).

Ibn-e- Arabi was of eight years when his family shifted to the famous city and the academic center of Undlus, Ashbilia. Ashbilia was the treasure of sciences and arts and a homeland of several masters of art. So, the atmosphere of Ashbilia was quite favourable for the seekers of knowledge and art. Ibn-e-Arabi had already started acquiring his primary education at his native town, Mursia. After shifting to Ashbilia, where he passed the remaining period of his childhood, he completed the stages of his education. Then he got education in Quran, *Hadith*, Jurisprudence, multiple disciplines and soon he made himself distinguished in prevalent sciences and arts. When he gained proficiency in poetry and prose, he came under the notice of the rulers of Ashbilia. Thus, he was appointed, for a

small period, as Scribe of the royal court. But that job was not in accordance with his temperament, so, he soon absolved himself from that responsibility. Before entering into *tasawwuf*, much of his time passed in luxuries, poetry, music and hunting. Afterwards, he regarded that period as the age of ignorance. When he stepped into the world of *suluk* and *tasawwuf* (Sofism), he was of twenty one years.

Ibn-e-Arabi was by temperament inclined from the beginning, towards metaphysical views. The potentialities of revelation and inspiration developed in him very soon and he came to know the mysteries of the soul and self, while narrating an incident, which occurred just after his entry into *tasawwuf*, he writes, "During the age of *Jahiliyyat*, I was with my father in a journey I was passing through the middle of Qarmonia and Balmah, when all of a sudden a flock of wild asses came before us. The wild asses were busy in eating grass. Although, I was fond of hunting. I made up my mind that I would not hurt them by hunting. My servants were, at that time, quite far away from me. The moment my horse saw the wild asses, he promptly jumped towards them. But I stopped him and in the condition that a spear was in my hand, I entered in their row. The spear struck the back of some of them, but they were so absorbed in grazing, that, by God, they did not raise their heads, till I came out from amongst them. After a short while, my servants reached me. The wild asses ran away just after seeing those servants. At that time, I was not capable of understanding the whole matter. But when I stepped into the path, i.e. the path of Almighty Allah, I understood the secret of

this event. And the secret was this that the security and peace which was present in my heart for those wild asses had pierced into their selves." (1)

At the very beginning of youth, a spiritual and inner metamorphose has occurred in Ibn-e-Arabi and he reached the high stature of revelation and intuition. His fame spread throughout Ashbilia. When this fame reached the great philosopher Ibn-e-Rushd Qurtabi, he became eager to see Ibn-e-Arabi. His father was still alive. Ibn Rushd requested his father for the meeting. So through his father, this meeting was arranged. Ibn-e-Arabi went to the house of Ibn-e-Rushd at Qurtaba. Ibn-e-Rushd was much pleased to see him and stood up with love and kindness. After putting his arms around the neck of Ibn Arabi, he asked, "Really?" Replying Ibn Arabi said, "Yes". He was very happy. But soon after a while he said, "No". On hearing these words, his face turned pale and again asked, "How did you find *Amr* i.e. the directive in revelation and the *faidh* i.e. blessings of Almighty Allah? Is *Amr* the same as has been provided by thought and vision?"

Ibn-e-Arabi, answering this question said, "Yes and No". Alongwith this he explained it that it was from the middle of this very yes and no that the souls fly away from bodies and the necks are cut off from trunks. On listening to this the face of Ibn-e-Rushd turned pale and he fell down on the seat, because he knew well about the secrets involved in the middle of thought and vision, revelation and inspiration. He carried on reciting for long, "*La Haula Wa La Quwwata Illah Billah*". He

admitted that this was the state, the possibility of which I had proved with rational argumentation, but had not seen any body in this state. Thank God I found the age when I had the chance of seeing a person from amongst the men of ecstasy who unlock the hidden secrets. I am grateful to Almighty Allah that He bestowed me with the grace of seeing such a person. (2)

When Ibn-e-Arabi stepped on the path of *tasawwuf*, he began meeting the travellers of the path and the gnosists in order to acquire *faidh* (Spiritual benefits). He has mentioned in his books the state of the Sufis, whom he met in Ashbilia. But his spiritual guide was *Shaikh Abu Madyan*, a resident of the city *Bajaya* of Tunis, whose states and status have been described in his books. He has called him as an *Imam* (leader) of the community like *Shaikh-us-Shuuykh*.

In Ashbilia, Ibn-e-Arabi acquired *faidh* from great elderly saint gnosist lady Fatima Bint Ibn-al-Musanna, who was approximately of one hundred years. Besides her, he remained in the presence of another lady-saint *Umm-e-Alzohra* and acquired *faidh* from her as well.

After acquiring *faidh* from the local Sufis and saints, the limitless and wide temprament of Ibn Arabi underwent an immense excitement and he set out on a journey. He travelled through Morwar, Marshana, Qurtaba Gharnata, Bajaya, Sabta, Tunis, Talmistan, Jazeera Tasif, Fass, Al-Muria, Marakash, Misar, Baghdad and Asia Minor i.e. Qaunia and established relationships with the Sufis, saints and scholars of these cities. He accomplished the stages of practical *suluk* and alongwith

that he continued committing to writing various intellectual and intuitive views. In the meantime, he carried on visiting Ashbilia and his link with the scholars and Sufis of that city remained alive.

In 598 A.H. Ibn-e-Arabi reached Makkah and established his social and associative links with the religiously devoted, pious and academic persons of that city. He remained busy with perfect contentment of head and heart and carried on the research work and the completion of books, whole-heartedly. He also continued maintaining his contacts with the people of *suluk* and acquiring spiritual enlightenment through walking around the house of Almighty Allah. He started writing his voluminous book, *"Futuhat-e-Makkia"* in 599 A.H and completed its first part during that very year. Anyhow, the completion of the book could be possible only two years before his death.

At last at the age of sixty years Ibn-e-Arabi settled in Damuscus after all his travels and journeys and his contacts with people of *suluk* and *tasawwuf* and with persons of knowledge and gnosis and after establishing his links with the respected spiritual dignatries and writing valuable books on subjects based on knowledge and wisdom. He resided in that city till his later age. However, he visited Halab for the third time during this period. In Damuscus, Ibn-e-Arabi was highly respected. There his esteem and respect by the scholars, Judges and kings and rulers was much more as compared with other places. The rulers were his disciples. He was provided with all

sorts of comforts. In spite of all these conveniences, he remained busy in worship, spiritual exercises, remembrance and meditation. His association with gnosists and the pious people continued and he maintained the propogation of the science of *tasawwuf*. He also carried on jotting down the accounts of the states of the Sufis. Besides these engagements, he sometimes abstained from people and went out in desert, considering this solitude as a boon, he used to adopt company of the real Creator.

About his death, it is written in a renowned book "*Mohy-ud-Din Ibn-e-Arabi – Life and Work*" by Dr. Mohsin Jahangiri, "In spite of weakness and old age, Ibn-e-Arabi remained absorbed in contemplation and in writing books and in worship and spiritual exercises. His death occurred at the age of eighty years at the house of *Qadhi* Mohy-ud-Din Muhammad who was entitled as *Zaki-ud-Din* in Damascus. His relatives and disciples were also present. It was the night of Friday, the twenty-eighth of *Rabi-ul-Awwal* 638 A.H. i.e. according to the Christian calendar, Sixteenth November, 1240 A.D. He was buried near the grave of Qadhi Mohy-ud-Din at Qarina Salihia, situated in the valley of the mountain Qasiun in northern side of the city."

Ibn-e-Arabi was an author of so many books. The broadness of his knowledge, the richness of his experiences and observation and the seriousness of his thought are an indication of his revalations and illuminations. His way of writing, his methodology of expression and the theory of the

Unity of Being have given him a glittering status at the heights of *tasawwuf*.

IBN-E-ARABI'S DOCTRINE OF UNITY OF BEING:-

Mohy-ud-Din Abn-e-e-Arabi is regarded as a leader of the upholoders of Unity of Being among Muslim Sufis. The basis of his Gnostic system is Unity of Being. Though, he has based his views on the foundation of revelation and enlightenment, yet, he with intellectual reasoning, has recognized the need and importance of both of them. According to Ibn-e-Arabi, it is beyond the scope of mere intellect to know the truth of Almighty Allah with perceptual way of knowing. Rather, the methodology of revelation and illumination for attaining this type of knowledge is quite satisfactory through which the gnosis of the Divine Reality becomes possible. However, the cogent intellect helps in accepting and understanding the results of this gnosis and it also helps in presenting these results to other people for accepting and apprehension. This is the method of Ibn-e-Arabi who presents gnosis gained through revelation with the help of cogent intellect.

The major philosophy of Ibn-e-Arabi is the doctrine of Unity of Being, which has been explained by Shaikh Abdul Ghani Al-Nablisi Al-Damishqi (d.1731 AD) in his book *"Isaakh-ul-Maqsood"* in this manner:

"The universe, as a being, is not separate from the Creator. The waves of ocean appear to be separate from ocean, but it is an illusion of sight. Almighty Allah is an ocean of life, from which the universe emerged like waves. The names, no doubt, are separate but reality is one. The rays cannot be different from sun, the waves cannot be different from ocean, just as fragrance remains present after withering away of flower and the melody remains present in the universe after the song, in the same way, man always remains alive after death, being amalgamated in the whole. The universe is apparently a plurality, but in fact it is a unity. God is apparently Unity but in fact is plurality". (3)

The stand-point of Ibn-e-Arabi is that the "Being" actually is only one. In illustration of this 'one' Allah and every thing except Allah is included. This position is called a Unity, while explaining this secret implication of plurality in Unity, he says that every thing except Allah is a manifestation of Allah. It is illumination of His Attributes. Thus the whole universe is an illumination of the Attributes of Allah.

According to Ibn-e-Arabi, Being and Attributes are not at all separate from one another. The image of Attributes can not be formulated without Being. So, Being and Attributes are identical with one another. Almighty Allah and the whole universe are mutually identical. In spite of this identity and Unity, Ibn-e-Arabi admits the distinction of position at every stage. Most of the followers of Ibn Arabi are of the opinion that in spite of identity, the difference does remain present between God and man. That is to say, man is a man, to whichever

heights he may ascend and God is God to whichever low position He may descend.

Ibn-e-Arabi writes: "Nothing is existent in this universe except Almighty Allah and nobody knows Allah, except Allah". (4) The summary of this doctrine is that there is an appearance of the universe which is being seen, and there is a Reality, Whose name is Allah. In Ibn Arabi's doctrines of Unity of Being. *Tanazzulat-i-Khamsa*, *Aayan-i-Sabita* and *Dhat-o-Sifat* occupy the central position.

TANAZZULAT-I-KHAMSA

(Five Descendent)

Almighty Allah is Un-limited and Un-determined but when His Attributes adopted determinations, these became the cause of the existence of phenomenal world, through *Tanazzul* i.e. descents. According to Ibn-e-Arabi, Unity passes through five stages in its *Tanazzulat*. Out of these, the first two *Tanazzulat* are epistemic and intellectual, whereas later three *Tanazzulat* are existential in their nature. That is to say, they have their existence in the external world as well. The detail of *Tanazzulat* (Five Descendents)is as under:

1. SINGULARITY:- (*Ahdiat*)

In this Tanazzul, Being has His Consciousness in pure existence. There is His Being and Being alone. The Attributes have not yet revealed themselves. They are a part of Being

within Being. This stage is also called *Ha-hut* (State of singularity).

2. *LA-HUT:-*

In this *Tanazzul*, "*Dhat*" finds Infinite Attributes in His own Being. At this stage the Attributes become explicit and naturally demand their manifestation. The consciousness of Attributes was present at the first stage as well, but there this consciousness was synoptic. Here, at this stage, this consciousness is exhaustive. The appearance of *Ayan-e-Sabita* (Potential Essences) belongs to this stage.

3. *AL-JABROOT:-*

In this *Tanazzul* actions emanate from the Names of Almighty Allah. This spiritual stage is called *Al-Jabroot*. The manifestation of this stage is the soul. That is to say, Unity descends in the form of soul or different souls. This is called the world of souls as well.

4. *AALAM-I-MISAL:-*

Idyllically determination takes place at this *Tanazzul*. At this stage, *Aayan-e-Sabita* assume a special shape which adopts body in the next stage. For example a comprehensive map is prepared before the actual construction of a building. This stage is also called *Malakoot*.

5. *AALAM-I-NASOOT*:-

After the idyllically determination, the corporal determination happens at the fifth stage of *Tanazzul*. Here are the bodies, forms, colours and kinds and the whole world. As if Unitary Being has revealed *Aayan-e-Sbita* in material form, in accordance with the map of the ideal world, after descending gradually.

According to Ibn-e-Arabi these five descendents (*Tanazzulat)* belong to the position of Unity. But Pure Being is transcendental and Ibn-e-Arabi calls this pure Being the Being beyond Being *(Dhat-i-Bahat)* whose perception is impossible even with the help of imagination and revelation. He declares that his approach is up to the stage of mere Unity. We are incapable beyond this stage. It must be noted that Ibn-e-Arabi's view of Unity of Being is confined only up to the stage of Unity. After completion of five stages of descendents, the stage of Pure Reality (*Aayan-e-Sabita*) comes up to the external world.

AAYAN-I-SABITA:-

Aayan is the plural of *Ain* and according to Ibn-e-Arabi, *Ain* signifies "Pure Reality". The concept of Pure reality can be formulated, at the first instance, as the concept of essence and secondarily as the essence of the thing itself. In the form of second concept that is a thing which has existence in the external world. This is called the existent essence of things.

Ibn-e-Arabi uses the term *Aayan* in this very meaning. The amalgamation of *Sabita* is due to the affirmation of these *Aayan* in the external world, because these realities are also existing in the external world.

Ibn-e-Arabi is of the opinion that the manifest world and things in it were present in the realm of possibility in Unitary Being. These were like such concepts and shapes which were once only in the knowledge of God but, later, Unitary Being would have their consciousness and they would appear in the phenomenal world through *tanazzulat*. This can be understood in this way also that *Aayan-e-Sabita* come up into consciousness of Almighty Allah in the form of will, based on the stage of established Attributes and adopt later on an established existence. This happens at the second stage of Unitary Being's *Tanazzul*. *Aayan-e-Sabita*, according to Ibn-e-Arabi, do not have merely an intelletual and conceptual existence, but they have the capability of acquiring the corporal existence as well. That is why, they are also called potential essences". (5)

"The concept of *Aayan-e-Sabita* can be understood through an example. Suppose there are trees of different kinds in the garden. There are some mango trees, pepper trees, and some banyan tree etc. Suppose, we bring the concept of a tree into our mind. It will emerge in our mind as a shadow of a tree. It will not assume the form of banyan, neither of pepper, nor of mango tree. In this concept of tree, the common attributes of all kinds of trees will be gathered in a dim shape. This concept of

tree will, in the terminology of Ibn-e-Arabi, be called *Ain* of the tree. This is pure reality of tree. The more we free this *Ain* from superfluous i.e. the individual and distinctive qualities of a certain tree, this *Ain* will accordingly be established more and more. This is called *Ain-e-Sabit. Ain* of each and every thing in this universe, is present and established. Therefore these are called *Aaayn-e-Sabita*." (6)

Ibn-e-Arabi has called *Aayan-e-Sabita* as *Miftah-ul-Ghaib* i.e. the keys of the unseen which, on the one side, connects Unitary Being and on the other side, the phenomenal world.

DHAT-AND-SIFAT – (BEING AND ATTRIBUTES):-

Being *(Dhat)* means Being of Almighty Allah and Attributes (Sifat) signify the Attributes of Allah. Pure Being in understanding Whom Ibn-e-Arabi shows his helplessness and humility, is above all kinds of Attributes. This is the stage of Singularity, no kind of name or attribute can be applied to Pure Being. He is He Himself and only He is He. He is without any likeness and is beyond any comparison. He is free from every kind of dualism and pure from attributes. This stage is called *Tanzih* i.e. transcendence.

When Allah descends from the stage of Singularity to the stage of Oneness, He, due to determination, proceeds from Consciousness of Being to the Consciousness of Attributes. Here the Attributes of God appear and from the emanation of

Attributes, the world of souls, the world of ideas and the corporeal world manifest themselves. The stand point of Ibn-e-Arabi on the issue of diversity of Divine Attributes is this that these are Un-limited like Being of God. It is impossible to count these Attributes. Although Attributes are many, they belong only to One Being and they manifest only one existence. No Attribute is separate from Being of God, but is the manifestation of Being. This stage is called *Tashbih* i.e. immanence.

Different philosophers have presented their different arguments with regard to the transcendent and immanent relationship of Being and Attributes of God. Anyhow, the relationship of Being with Attributes, according to Ibn-e-Arabi, is both transcendental and immanent at one and the same time. That is to say at the stage of Singularity, it is transcendence and the stage of Oneness, it is immanence.

The identity of Being and Attributes bears the fundamental position in Ibn-e-Arabi's doctrine of Unity of Being. According to him, each Attribute bears its own separate, distinctive and distinguished position, yet from the point of view of reality, it is its own *Ain* as well as the *Ain* of the Being of God. The concept of Attributes of God is not at all possible as separate from the Being of God. Attributes are not themselves Being, but are also not separate form Being. Attributes are neither Being nor Non-Being. The phenomenal world is the manifestation of the Attributes of God. Therefore the whole universe is the manifestation of God as well as His *Ain*.

IBN-E-ARABI'S VIEW OF PERFECT MAN:-

Ibn Arabi is the first person in the history of *tasawwuf* who has used this term i.e. *"Al-Insan-ul-Kamil"*, the perfect Man. Though Mansoor Hallaj, before him, wrote about the comprehensive attributes and perfection of man, that he who has become a manifestation of the Attributes of Allah, after passing through the stages of perfection and who has reached the status of *Anal-Haq* i.e. I am the Truth – as Mansoor used to say about himself. Similarly, Bayazeed Bistami used the term, *Al-Kamil-at-Tamam* i.e. the most perfect, yet the term *Al-Insan-ul-Kamil,* the perfect man was coined by Ibn Arabi. (7)

In *Fass* (Chapter) *Admia* (Human) of *Fusus-ul-Hikam,* (Name of a book) Ibn-e-Arabi has discussed the attributes and ranks of the man which have been narrated by Dr. Mohsin Jahangiri in his book, *"Mohy-ud-Din Ibn Arabi – Life and Work"* with a particular arrangement and sequence. For the sake of comprehension of this point, a brief account is being given below:

1. The perfect man is the most perfect of all existents. Nonentity has come into being which excels him in perfection.

2. He is the only creation, who worships Allah with consciousness.

3. He is the perfect form of the Truth, a mirror of the Divine Attributes.

4. His status is above the limits of possibilities and his rank is higher than all creation. He is an intermediary stage between necessity and possibility and a link between Creator and creation. It is through him that the grace and help of Allah reaches the universe, which is the cause of the survival of the world.

5. He is eternally created and perpetually permanent. He is disjunctive real (8) and comprehensive logos (9).

6. He has the same relation with Allah which the pupil of eye has with eye. That is to say, as the main purpose of the creation of eye, as an optic organ, is its pupil, because it alone is the medium of the vision, in the same way, the real purpose of the creation of world is man, specially the perfect man, through whom, the Divine secrets and real truths are exposed and the First and the Last meet together and the internal and external world reach the stages of perfection.

7. His relation with the world is like that of ring and the gem. That is just as the official mark and symbol is engraved on the gem of the ring, similarly all the marks of the Names of Allah and the whole cosmological realities are preserved in prefect man. The perfect man, in reality, is the creation forthwith, that is, the whole world has been created due to him.

8. From the dimension of mercy, he is the greatest of all creation. That is to say, he is a grand mercy of Allah upon creation through whom is provided the real knowledge of God. If some one acquires gnosis, not with the help of intellect and reason, but with intuition, he will observe well that perfect man is a perfect manifestation of Almighty Allah.

9. Perfect man is the soul of the world and the world is its garb. As the soul directs the system of bodily and spiritual powers and maintains this system, in the same way the perfect man through the medium of the Names of Allah, which are taught by Allah and are entrusted to him, controls the world and directs its discipline. And just as the logos of the soul and self is the cause of virtue, meaning and life of the body and with its separation, the body is rendered devoid of all sorts of perfection and is spoiled and destroyed, similarly perfect man is the reason of the world and is the origin of its reality, prestige and perfection. For him only Allah manifests Himself in the world. When perfect man after leaving this world will shift to the hereafter, this world will be destroyed and will be empty of meanings and perfections. Ibn-e-Arabi says that there is definitely a manifestation of each and every Name of Almighty Allah, so it is essential that there must be some manifestation of the *Ism-i-Azam*. (Greatest Name). According to him, this manifestation is the perfect man, the equivalent of whom is *Haqiqat-e-Muhammadi* (Reality of the Praisworthy Master) One relation of *Haqiqat-e-*

Muhammadi is with the world, the second is with man, the third is with the gnosis of gnonists. With reference to the relation with the world, *Haqiat-e-Muhammadi* is the source of creation because the Creator of the universe first of all created *Haqiqat-e-Muhammadi* then from the existence of the gnosis of gnosists, this is the source and origin of all sciences and revelations.

Ibn-e-Arabi calls *Haqiqat-e-Muhammadi* as the first intellect and total reality. But this totality is not from the point of view of logic where it implies only an intellectual meaning. This is an Existential Reality in which all the three stages i.e. *Nabuwwat* (Prophethood), *Risalat* (Messengership) and *Walayat* (Status of friends of God) are present with highest perfection. Muhammad (peace be upon him) the Messenger of God is the most gracious and perfect among all prophets and messengers and he is the real of all of them. Therefore this *Haqiqat* (Reality) has been completed after reaching him. From *Adam* to *Isa*, all the prophets and messengers are the manifestations of *Haqiqat-e-Muhammadi* and are his viceregents and inheritors because the prophecy of Muhammad (Pbuh) is established from the time when there was yet no existence of Adam. So, *Haqiqat-e-Muhammadi* is a metaphysical existence and original object.

The prophetic and *walayat*-oriented status of *Haiqat-e-Muhammadi* is due correspondingly to the dimension of creation and the dimension of Creator. The dimension of creation is transitory as the chain of Prophecy has been ended

at the prophet Muhammad (peace be upon him) but the dimension of Creator is eternal. The manifestation of *Aulya* will continue till resurrection. However at resurrection, this chain will also be closed, because with manifestation of the last embodiment of perfect man, all the secrets and Divine realities of Allah will be evident. Ibn-e-Arabi says that with the return of this last perfect man i.e. the seal of *Aulya* (*Khatam al Aulya*) to his origin, i.e. Almighty Allah, the whole universe will cease and merge in the Great and Grand (*Dhat)* the Being of Allah.

IBN-E-ARABI'S THEORY OF KNOWLEDGE:-

It is not possible to present a clear definition of Knowledge in the philosophy of Ibn-e-Arabi. Neither, he considers it necessary. He puts forward four reasons in favour of his stand-point.

1. This is the Knowledge which is the cause of recognition of all things separately. So, it is essential that knowledge should be distinct among all things. How is it possible that the thing which is the cause of distiction and division of all things does not differentiate itself from those things. So, knowledge in itself is distinguished and peculiar. Therefore, it is above definition.

2. The second argument of Ibn-e-Arabi is that Knowledge is more well-known and prestigious than every thing through which it is to be defined. Knowledge is the

name of such a state that a man observes in himself without any ambiguity and doubt in more obvious and evident manner as compared with other things. Therefore, the definition of such a thing is not possible.

3. The third argument is that manifestation of each thing in mind is through knowledge, so, how can knowledge be revealed in a thing which itself is not knowledge.

4. The fourth argument is this that knowledge is among those realities, the individuality of which is *Ain* (Pure Reality) of their identity. Ibn-e-Arabi says that such realities can never be defined.

KINDS OF KNOWLEDGE (SCIENCE):-

Ibn-e-Arabi has described three degrees of knowledge in *"Futuhat-e-Makkiah"*.

(1) Science of the Reason
(2) Science of the Spiritual Experience
(3) Science of the Secrets

(1) SCIENCE OF THE REASON:- (*Aqli Ilm*)

Sciences of the Reason are the result of common thought and discussions. Its two further kinds are also described.

(1) Axiomatic (2) Acquired and Theoretical

Science of the reason – may it be Axiomatic or Acquired – Intellect is the only criterion or measurement as it

is achieved through deliberation in argumentation and proofs. Reasons of the arguments and analogies must remain in view. The distinctive quality of this science is that the more it proceeds further, its meanings become correspondingly more and more obvious and it is more acceptable to the listner.

(2) SCIENCE OF THE SPIRITUAL EXPERIENCE:-(*Ilm al Ahwal*)

Science of the Spiritual Experiences is that science which one achieves through intuition and experience or through sentiments and feelings. There is no need and importance of rational argumentation for it. Neither can it be proved by rational arguments. Sweetness of honey, pleasure of intercourse, knowledge of ecstasy and rapture – all are achieved through experience and intuition. No definition or determination of it is possible, nor can it be understood or made understood with any argument.

(3) SCIENCE OF THE SECRETS:-

(*Ilm al Asrar*)

Science of the Secrets is the highest and most superior kind of science. It is above rational arguments. It is put in the hearts through *Rooh-ul-Qudus* (Jibrail AS). It is specifically associated with the hearts of the prophets and saints. It has two kinds.

First Kind – To perceive through intellect. Anyhow, this knowledge cannot be achieved by a person through acquisition or through vision. It is granted by Allah.

Second Kind – Second kind has also two parts; one part is closer to science of the spiritual experience, but is in itself superior and more prestigious, the second part is of the kind of the science of reports in which the possibility of both truth and falsehood is present. But in it the personality of the reporter is considered as important just as there are reports of the prophets, in which there is no possibility of any falsehood or lying.

In further explanation of the kinds of science, Ibn Arabi describes that when a person of the science of Secrets says 'paradise', this saying will be included in the science of reports. But when he says that there is a tank whose water is sweeter than honey, this saying will be a part of the science of the spiritual experience. But to say that there was God and that there was no one with Him, relates to the science of rationality, which has been granted by Allah.

"The science of the Secrets is much higher than the limited worldly and bodily comprehension while intellect can never touch it even by employing all its powers and potentialities. This science cannot be contained in description. And even if it may be accommodated with some difficulty into the limits of description, it seems to be clumsy. Its meaning is also not expressed properly. Those, who tried to convey this science to the unworthy people, were rendered helpless. The

mind and intellect of the common masses do not have the capacity to bear a glimpse of this science. Anyhow, in the form of different examples and in poetic way of expression, this science is included at some degree in other sciences as well. So, its expert becomes master of all other sciences. A person who is endowed with this status of gnosis is skilled in all sciences and revelations. The prophets and saints belong to this very class" (10).

Ibn-e-Arabi, no doubt, has expressed on the subject of knowledge and gnosis under different headings, the conclusion of all his studies is this that may it be intellect or other sources of understanding and perception, these seem to be helpless in acquiring the dictates of *Shariat* and gnosis of the Being and Attributes of Allah. As a matter of fact, it is out of their reach. It is only Perfect Power (Almighty Allah) Who grants to the people the knowledge of the Being and Attributes esoterically and conveys the knowledge of the dictates of *Sharia* through prophets and apostles, because these personalities are the interpreters and representatives of Allah.

"The holy persons who have the relation of gnosis with, for example, *Ism Allah*, have the *Uluhi* (Divine) revelations. And those who are absorbed in the glimpses of *Ism* (Name) "*Al-Rehman*"(The most merciful) have *Rehmani* (merciful) revelations. But inspite of this, if Allah may wish to shower His favours on any person, He bestows the states and revelations of all Names from the dimension of Unity." (11)

The ultimate purpose and status of knowledge, according to Ibn-e-Arabi, is to know the dictates of *sharia* and to acquire the gnosis of Allah. The knowledge, may it be rational, esoteric, reflective or meditative, a man gets through any one medium of the five sensations. These five sensations are seeing, hearing, touching, tasting and smelling. And there are five powers i.e. sensations, thought, reflection, intellect and meditation. The knowledge gained through sensations is not at all evident, but provides with different results in different conditions and different times. And, as the Being of Allah is not perceivable, He cannot be contained in any one or many sensations. No relation of the Being of Allah is proved with sensations, so it is not possible in thought also, because thought depends on sensations. Similarly, the reflective capacity is also helpless. This also thinks about things with the assistance of those things, which are provided to it through sensations and intellect. Therefore the reflective capacity may after deliberation reach the knowledge of those matters in which a sort of relationship is present, but there is no such relationship between Creator and the creation, so the approach of thought to the Being of Allah is not possible, as thought also depends on sensations.

The faculty of intellect also cannot find Allah. As intellect is helpless in perceiving the Being of Allah. Intellect is also helpless in perceiving through thought. Here Ibn-e-Arabi illustrates that although intellect is limited in its field, its potentiality of acceptance is unlimited. Allah can never be contained in the bounds of intellect, but if He Himself grants

His gnosis to intellect, it should remain within acceptance and impressionability only and should not evolve argument and proof, because the Being of Allah transcends intellect, perception and the possibility of analogy and judgment. The faculty of meditation also is helpless at this stage. It does not have the capacity to acquire the gnosis of the Being of Allah, because the faculty of meditation can bring only those things back to its memory, which had already been forgotten after having been known through intellect.

Briefly speaking, whichever may be the faculty of acquiring knowledge, it depends on the known things and is based on limited means of intellect and sensations. But gnosis of Allah is beyond and above these known things. In this connection, the role of intellect is simply this that it should prepare itself for acquiring gnosis of Allah esoterically. For acquiring esoteric knowledge, there is no need of *Taqwa*, purity or of any other medium. It is granted to man by Allah without any medium. This is the gift of Allah's Name *"Al-Wahhab"* (the Bestower). Prophecy is a God-given boon therefore the sciences of the Prophets are also granted by Allah. The acquired knowledge is a process carried on by man. Ibn-e-Arabi's stand-point is this that esoteric knowledge does not require any process at all.

THE INFLUENCE OF IBN ARABI ON THE METAPHYSICS OF SULTAN BAHU:-

Although Sultan Bahu has, nowhere in his books, mentioned Shaikh-e-Akbar, neither has, he presented the doctrine of Unity of Being like Ibn Arabi in an integrated and systematic manner, it is difficult to say in definite words as to whether or not he had studied Ibn-e-Arabi's books. For the proof of these two propositions references are required, which are not available.

Similarly, it does not seem to be possible to independently look at Sultan Bahu's doctrine, as it looks like extremely affected by Ibn-e-Arabi. In reality, the influence of Shaikh-e-Akbar's notion of the Unity of Being on *Tasawwuf* is very deep. Its critics like Hadhrat Mujaddid are very rare.

The comparison of Ibn-e-Arabi's and Bahu's respective doctrines of Unity of Being is being given below, so that similarities and dissimilarities may easily be comprehended:-

	Ibn-e-Arabi's Doctrine Of Unity of Being		**Sultan Bahu's Doctrine Of Unity of Being**
1.	Being in reality is only one and the existence of every thing except Allah is a manifestation of Allah.	1.	Allah is One. *Ism Allah Dhat* is Pure *Ain*. That *Dhat* is without explanation, without any model. And the universe is the shadow of Almighty Allah.

2. The whole universe is the disclosure of the Being of Allah	2. The universe is an inclination of Intrinsic Love of Allah.
3. Being and Attributes of Allah are one.	3. Being, Attributes and Existence are one.
4. The universe is the disclosure of Allah's Being. Being and Attributes are *Ain* of one another.	4. The Universe is the Beautiful Face of Allah. These are the signs of the Beauty and Grandeur. So the dualism of Being and Signs is an illusion of vision.
5. *Aayan-e-Sabita* – all things of the apparent world were present in the possible degree of Unitary Being. Their form was like that of images or shapes or forms which have a particular programme in future, but are only in the knowledge of Allah. The moment Unitary being is conscious of these things, they assume determination in	5. Bahu expresses alternative thought; when Unitary Light willed (to manifest) in the plurality of phenomena from the ornamented den of solitude, it emerged with its own elegance. Both the worlds were infatuated to the lamp of Beauty like moth. And it put on the veil of Meem of Ahmad (Peace be upon him)

	the shape of *tanazzulat*. In other words *Aayan-e-Sabita* are those hidden realities which in the second degree of Unitary Being come up in the shape of Will in the consciousness of Allah and secure the phenomenal existence in future.	All creation was created from the light of Muhammad (Peace be upon him) and the light of Muhammad was created from the light of Allah.
6.	The link between Absolute Reality and phenomenal world is through *Aayan-e-Sabita*.	6. The connecting link with Absolute Reality and the phenomenal world is the light (*Noor*) of Muhammad (peace be upon him)
7.	The Unity in Plurality – The whole universe is the disclosure of Allah's Attributes, so the universe is the manifestation of Unitary Being. The existence of universe or plurality is only the disclosure of Unity or its determinants. The	7. The Unity in Plurality – He Himself is Sight, Himself Seer, Himself Seen. He Himself is Love (*Ishq*), Himself Lover (*Aashiq*), and Himself Beloved (*Ma'shook*). If He lifts the veil from Himself, it is He, the Singular Being. All dualism that

universe does not exist (otherwise).

we witness is due to squint in our vision.

With this comparative study much similarity is observed in Ibn-e-Arabi's and Sultan Bahu's doctrines of the Unity of Being. The *Hadith-e-Qudsi* from which Ibn Arabi has inferred, is the same *Hadith-e-Qudsi* with reference to which Sultan Bahu has explained the series of manifestations. Ibn-e-Arabi's doctrine of Unity of Being appears to be very logical and technical in which even the details have been discussed, whereas Sultan Bahu's notion of the Unity of Being is a story of love 'that Unitary Being has created His beloved with His own light (*Noor*) and then for the sake of that beloved the whole world has been created. It means that this world of colours and smell, i.e. the phenomenal world, which is visible to us, is the out burst of His inner love. Now it is impossible to reach the core of this love, as it is not possible to reach Absolute Being. Love is Being and Being is Love. What is Love? It is the source of *HaHowiyyat* (12). According to Bahu, it is impossible to reach the meaning of Love. The people became acquainted with its manifestations and its existence, but could not reach its reality. Sultan Bahu explains this point in this way; "Thousands of thousands intellectuals were stoned (13) but could not cognize Love and its implications. It means to say that the claimants of intellect and the wise persons strived hard, but could not succeed. And how can it be possible, it is the internal essence of Absolute Being Himself. It amounts to saying that according to Bahu the mercy, kindness

and warmth of Love is seen all around, this is the only manifestation of esteemed Love.

About the details and explanations of *Haqiqat-e-Muhammadi* (Peace be upon him) present in Sultan Bahu's writings, Ibn-e-Arabi has already expressed his thought. We have already stated in our discussions on Ibn Arabi's concept of perfect man. According to Ibn-e-Arabi *Haqiqat-e-Muhammadi* is the first Intellect and the total Reality. Its one aspect relates to the world, one to man and one to the gnosis of the people of discernment. As regards to its first relation, it is the first creation. And the Creator of the universe has created all creation from *Haqiqat-i-Muhammadi,* with reference to the second relation, it is the reality of humanity and as regards to the third relation, it is the source of sciences and gnosis. That is to say, it is a link between creation and Being of Allah, Whose one dimension is Creative and other is Divine. The dimension of Creation is completed and closed at the level of the prophecy, whereas the chain of Divine dimension is still going on. It will continue till the appearance of *Khatim-ul-Aulya* (seal of the saints) and will come to end on resurrection. Bahu has also presented the doctrine of creation of world from *Haqiqat-i-Muhammadi* (Peace be upon him). For example, according to Bahu, "When Almighty Allah separated *Ism Allah* (The Name) from *Dhat* (Being), the light of Muhammad (peace be upon him) manifested from that. He saw him in the mirror of the Power of His Tauhid. On seeing that He became fond of the light of Muhammad (peace be upon him) and was infatuated. He Himself being Seer and Seen adopted the titles

of the Nourisher of Nourishers and Beloved Allah and from the light of Muhammad (Peace be upon him) He created all creation of eighteen thousands worlds" (14) This is not a new doctrine presented by Sultan Bahu, it is already discussed by Ibn-e-Arabi, rather, before that its clue was present in a *Hadith-e-Qudsi* (15).

However Ibn-e-Arabi presented it as an academic doctrine on account of his revelations and cojent intellect and has proved its special relation with creation, humanity, knowledge and gnosis. He has regarded *Haqiqat-e-Muhammadi* (Peace be upon him) as the manifestation of *Ism-e-Azam*. Bahu has also called it a manifestation of Ism Allah and that the manifestation of this primordial disclosure from the Being of Allah will ultimately be transferred into Being of Allah and resurrection will occur.

Sultan Bahu has also presented a similar concept. He says that when Being of Allah appeared in manifestations of plurality from the solitude, the Unitary Light adopted the form of Ahmad (peace be upon him) and on account of that abundance of sentiments and experiences, it moved around itself for seven times. From this seven souls of *fuqara* (Holy men) appeard (16). According to Sultan Bahu five souls out of these have been manifested in the world of plurality, from amongst which the fifth number is of Bahu in accordance with the temporal order, while two souls are still present in the domain of Unity, Until and unless they manifest themselves, resurrection will not occur.

In between doctrine of Bahu and above-mentioned Ibn-e-Arabi's concept of *Khatim-ul-Aulya* i.e. the seal of the saints, there seems to be much similarity. Because, according to Ibn-e-Arabi until *Khatim-ul-Aulya* and according to Bahu until the seventh *Sultan-al-Fuqara* does not manifest, resurrection will not occur. Both are related with the Divine dimension of *Haqiqat-e-Muhammadi* (Peace be upon him).

CONCLUSION:-

The actual state of affairs is that from Ibn-e-Arabi to Sultan Bahu five Hundred years have passed. In the meantime, more or less, almost all the Sufis and saints have directly or indirectly accepted the influence of Ibn-e-Arabi. If any body criticized it, the doctrine of Unity of Being gained further promotion. If Mujadddid Alf Sani,-somehow or other discussed it, he ultimately observed this very doctrine from the station of Unity of Manifestation. May it be a criticism or appreciation, it is a fact that in the Sufistic tradition, the status of Ibn Arabi and his views are acknowledged. The age of Sutan Bahu is a period later to that of Ibn-e-Arabi. Although Bahu has no-where presented reference from Ibn-e-Arabi, the influence of his views and thoughts seems to be conspicuous.

SOURCES AND NOTES:-

1.	Mohy-ud-Din Ibn-e-Arabi	*Fatuhat-i-Makkia* Vol.IV P-540
2.	Prof. Sayed Ahmad Saeed Hamadani	*Shama-e-Jamal* P-148
3.	Dr. Ghulam Jilani Barq	*Falsafian-e-Islam* P-50
4.	Mohy-ud-Din Ibn-e-Arabi	*Futuhat-e-Makkia* Vol.I P-272
5.	Dr. Ghulam Murtaza Malik	*Shah Waliullah ka Falsafa* P-91
6.	- - Do - -	- - Do - - P-90
7.	Dr. Mohsin Jahangiri	*Mohy-ud-Din Ibn-e- Arabi – Life and Work* P-505
8.	Sharh Fusus Kashani on Page 13 'Distance' implies Distinguished Realities	
9.	'Comprehensive' means total Realities	
10.	Dr. Mohsin Jahangiri	*Mohy-ud-Din Ibn Arabi- Life and Works* P-214
11.	Mohy-ud-Din Ibn-e-Arabi	*Futuhat-i-Makkia* Vol.I P13-214

12. *Ha* means *Dhat-e-Haq Subhanah* (The True Being) From the point of view of manifestation —. *Howa* means *Dhat-e-Bahat* (Pure Self) with Attributes and Manifestations. That is to say *Ha* is the Name of Manifestation of Truth and *Howa* is the Name of Genuine and Pure Self where there is no interference of any Attribute or Manifestation. This is a *Jalali Ism*.

    Howiat — means reality of thing. The reality of all things is *Wujud-e-Haqqani* in accordance with Terminology of the Sufis by Khawaja Shah Abdus Samad Chishti.

13. Sultan Bahu *Risalah Roohi*
    P-1

14. Sultan Bahu *Ain-al-Faqr*
    P-28

15. First of all Allah created my light and then from my light He created the whole Universe.

16. Sultan Bahu *Risalah Roohi*
    P-2

PART – II

CHAPTER 4:
Sultan Bahu's Concept of Tauhid

CHAPTER 5:
Sultan Bahu and the Concept of Universe

CHAPTER 6:
Sultan Bahu's Notion of Perfect Man

CHAPTER 7:
Sultan Bahu's Concept of Knowledge and Love (*Ishq*)

CHAPTER 4:

SULTAN BAHU'S CONCEPT OF TAUHID

- Quran's Concept of *Tauhid* (Oneness of God)
- Discussion on Unity of Being and Unity of Manifestation
- Sultan Bahu's Doctrine of the Unity of Being
- Mutual Relationship between Allah & Man

  (a) Real Love, (b) Servitude
- Sources and Notes

SULTAN BAHU'S CONCEPT OF TAUHID

QURAN'S CONCEPT OF *TAUHID*:-

There is no god except Allah. Allah is One and He is without any partner. Apparently, this concept of *Tauhid* is quite simple and obvious but when the stage of evolving a complete philosophy of life on this foundational notion comes up, theologians and philosophers react in their own ways. When *sufis* and philosophers thought over this subject, three views with regard to *Tauhid* and Existence of Almighty Allah emerged:

(1) Theism
(2) Pantheism
(3) Deism

The supporters of all the three above mentioned schools of thought seek guidance and present references in favour of their respective points of view from the Quran. The question arises that when the evident verses of the Holy Quran are quite clear and connote the one singular real meaning, then why the people, who ponder over it, are divided into groups.

Actually, every person looks at one & the same fact from his own peculiar point of view. This does not happen due to multiple meanings of that fact but it occurs due to different mindsets and different intellectual attitudes of the people. The

Quran is a word of Allah and it is an authentic book. But when it is studied by a man with his own tendency of temperament and in the light of his own pre-conceived notions and opinions, he sees the same colour, of which colour he had put on the spectacles. The majority of people study realities with this very coloured pair of spectacles, so the basis of their thoughts and views remain linked with the past and the traditions. Anyhow, some such individuals are found in each era, who see and judge realities without involvement of their personal tendencies, or through the coloured spectacles of their own opinions. Only those persons find the knowledge of pure reality.

An opinion entails such an evident force that its influence does affect deeply both body and mind. Sometimes, an opinion works like a fast–moving wind and it does not move away from its own circle, but sometimes this fast wind turns into a furious storm and takes away every thing in its own direction. The opinion being at the position of wind, remains opinion in its form but on the level of storm, the opinion is changed into a theory. The opinions by themselves are considered to be the theories as well. In this way, these are both mutually associated as well a separated. The opinion plays an important role in framing a theory, but theory does not play such a role in framing an opinion, because it demands full-fledged conscious activity. The opinion, on the other hand, does not demand it. However, if in its formulation, conscious activity takes active part, it becomes the cause of gradual development of opinion and in the long run, after being developed, it assumes the form of a theory. The framing of

opinion, the gradual development and then the process of assuming the form of a theory, continues frequently in human life. This circle of framing opinions and the formulations of theories rotates throughout the life of a man.

In the framing of opinion, the childhood of a person and his environment play an important role. A man frames opinion listening to the traditional events from his ancestors and being affected by the happenings of his childhood. That opinion remains with him for a long time. What he sees or studies during this period he looks through the spectacles of this very opinion. In framing opinions certain unconscious factors are also operative, under the influence of which a man regards his thoughts as correct. This is the situation of certainty upon which a man erects the building of his faith and action. It means that the foundations of faith and action are concealed in opinions. And the roots of opinion are grounded in the unconscious.

The purpose of this preamble is to state that the theories are affected by opinions. The people who prevailed this opinion in their unconscious that God is seated on skies and man is lamenting on earth; God is beyond all beyond and man is lowliest of the low; He is Omnipotent; every thing is occurring by His Power – such people formulate the theory of **Theism**.

The individuals who consider that He is present all around; only His Being is Real and Certain. He is manifesting Himself in all directions; Being is only One and every thing

except Him is His shadow; they become the upholders of **Pantheism**.

And the people who study nature from this angle and frame the opinion that the arrangement and balance in the phenomena of nature is produced by God alone, He due to His practical promises is bound His own created laws – they formulate the theory of **Deism**.

All the three theories are important in their own places and their upholders quote references from the Quran in favour of their stand – point.

The concept of Theism is the oldest in the history of Islam. The Asharites' School of thought propagated this very theory. Abul Hassan Al-Asha'ri and his supporters were completely convinced of Theism. Later on, Sheikh Ahmad Sirhindi revived Theism in reaction to Pantheism. Upholders of this point of view make use of the following verses of the Holy Quran.

1. To Him is due the primal origin of the Heavens and the Earth. (6:101).
2. For Allah hath Power over all things. (2:20)
3. When my servants ask thee concerning me, I am indeed close (to them) listen to prayer of every suppliant, when he calleth on me. (2:186).
4. Thee do we worship and thine aid we seek. (1:4)

This concept of Tauhid considers God and universe with the relation of Creator and creation. God is One and Singular and all things are from Him. He has created the

universe with His own will. He is Omnipotent. The relation between God and man according to Sheikh Ahmad Sirhindi is that of Master and slave. Man is helpless i.e. lowest of the low and He is beyond all beyonds and again beyond all beyonds. The Asha'rites also emphasized the Omnipotence of God and held that God is above the whole universes. He has Power over each and every thing, including man. Therefore, each and every thing is humble and helpless before Him. The bearer of all attributes is God alone, whereas other things do not have any inherent obvious attribute of their own. So much so that even their being is due to God.

The stirring spirit behind the Pantheistic concept of Tauhid is Mohy-ud-Din Ibn-e-Arabi, who also has formulated this concept, inferring from the verses of the holy Quran and *Hadith-e-Qudsi*. For example, he cites these sacred verses as references:

(1) He is the First and the Last, the Evident and the Immanent and He has full knowledge of all things. (57:3)

(2) His throne doth extend over the Heavens and the Earth. (2:255)

(3) It is He That doth encompass all things. (41:54)

Similarly, there is a reference of *Hadith-e-Qudsi* in which Almighty Allah says "I was the hidden treasure. I liked to be recognized, so, I created all creation".

Afterward, almost all the Sufis adopted Ibn-e-Arabi's viewpoint, that God did not create the universe, but the universe emanated from God, just as fragrance emanates from flower, and rays emanate from the sun. This sufistic concept of Divine Consciousness contains so much attraction in it that a *Sufi* is detached even from his own consciousness, or at least during the experience of Divine consciousness, he does not feel existence of any being except the Being of God. This spiritual experience suspends the self of Sufi and this observation of self being one with the Self of God leads eventually towards the metaphysical concept of Panthism. This concept is also called the concept of Unity of Being, the details of which have already been described earlier in the chapter on Ibn-e-Arabi.

Deism is a modern concept. In the Quran Almighty Allah has invited man, to reflect over His signs, scattered in the wide universe. Not only this, but man has also been induced to activate the hidden spiritual forces in himself and to recognize them. The rising of sun, the setting of moon, the sequence of time and date, the processes of the physical universe, the realities of man's own mind, the soul, the consciousness etc. and the deduction of unavoidable results from all these things are evidences of the fact that there is a sort of discipline and uniformity in the phenomena of Nature, while the contingent laws go on appearing freely in them. This process of phenomenon does not interfere with each other. This aspect of the Quranic teachings has been pointed out by a religious scholar of the Indo-Pak sub-continent, Sir Sayyed Ahmad Khan, who was thoroughly a Deist. The basic concept of Sir

Sayyed Ahmad Khan was this that the Quran is the word of Allah and Nature is the work of Allah, therefore, there is no contradiction between these. The former is verbal, while the latter is practical promise of God. Both of these are certain and real in their own ways. God has created Nature and its laws once for all, so there is no need to change them at any later stage. Sir Sayyed Ahmad Khan says that after creating the laws of Nature, Allah has bound even Himself for not changing these laws i.e. His practical promise; so He cannot change these laws because He is the Perfect Creator.

These three concepts of Theism, Pantheism, and Deism are inferred from the Quran. But this depends upon the reader that with which opinion or spectacles he studies the Quran. The individuals, whose opinion resembles with the concept of *Tauhid* held in the earliest period of Islamic history become the upholders of Theism. Those who posses sufistic tendency, see everywhere the splendor of Almighty Allah i.e. they feel Unity in plurality. This view is called Pantheism. And those who see the facts with reference to physical world and hold a scientific point of view, propagate the concept of Deism. As the Quran is the source of the guidance of all human beings, so it must satisfy the needs of all people, having different viewpoints. The Quran invites people, to seek and investigate reality, because its purpose is not to induce people to believe in Tauhid as dumb and deaf persons. The Quran, in this connection, urges its readers to know it well.

God's invitation to have faith in Allah is grounded in the state of knowledge, while propounding *Kalimah* that "There is no god but Allah". (47:19). If one has no knowledge of this *Kalimah*, one is deprived of *iman* (faith) also. To believe in this *Kalimah* implies that its full significance must be understood. Besides delivering it verbally, and along with the comprehension of its meanings, it must be endorsed with bearing witness to it by heart and with bringing about certainty.

So, in case of *Tauhid* the Quran has made it clear that in order to believe Allah, it is necessary to know Him. The meaning of 'Know it well" is this that after the research and investigation when the word *la* (No) will be delivered verbally, and *Illallah* (Except Allah) will be authenticated by heart, then the concept of *Tauhid* will really be completed.

Muslim philosophers have tried to apprehend and make understand the existence of Almighty Allah and the meaning of *Tauhid* with this very type of arguments. According to the Quranic concept of *Tauhid*, the Creator, the Master and the Sustainer of the Universe is only Allah. He exists from eternity and shall remain existent forever. He cannot be determined in shape and form. Neither, He is the like of any body. But His power is evident at each place and at every moment. He sees and hears all things. So much so that He discerns even the hidden secrets of the hearts. It is beyond the capability of man to comprehend His knowledge. Only His laws, values, standards and even their yardsticks are authentic and real. Therefore worship and servitude are reserved only for Him.

In accordance with the Quran, the basic and central point of *Tauhid* is the Unity of God. The concept of *Ilah* (god) is present in one form or the other in each religion, but the distinctive feature of the Islamic concept of *Tauhid* is the Unity of God, that is a Being pure from *shirk* (partnership) as has been described in the *Surah Al-Akhlas* (Quranic verse).

"Say, He is Allah, The One and Only, Allah the Eternal, Absolute. He begetteth not, nor is He begotten and there is none like unto Him (112:1 to 4)"

In the Quran, there are so many verses relating to *Tauhid,* but here the translation of only some of these, are quoted in order to highlight the subject under discussion.

"Allah! There is no God But He, the Living, the Self – Subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on the earth. Who is there who can intercede in His presence except as He permitted? He knowth what (appearth to His creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His Throne doth extend over the heavens and the earth and He feelth no fatigue in guarding and preserving them. For He is the most High, the Supreme. (in glory), (2:255)

"Allah is He than Whom there is no other god. Who knows all things, both secret and open He, most Gracious most Merciful. Allah is He than Whom there is no other god the Sovereign, the Holy One, the Source of Peace (and Perfection). The Guardian of Faith, the Preserver of safety, the Exalted in

Might. Glory to Allah (High He) above the partners, they attribute Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or colours.) To Him belong the most Beautiful Names whatever is in the Heavens and on Earth doth declare His praises and glory and He is the Exalted in Might, the Wise".

(59: 22 to 24)

"All creatures in the Heavens and on Earth have, willing or unwilling, bowed to His Will". (3:83)

We may carry on reasoning on the obvious verses of the holy Quran with reference to the Singularity of Almighty Allah and His power and Authority; suspicion of any dualism and equality in the *Dhat* (Being) of Allah is negated. If for the sake of understanding, we conceive the idea of two or more than two gods, it is impossible to prove it with reason and logic. If the polytheists of *Makkah* or even today the people who are their followers, have been doing so, will not judge their faith and action certainty with the criterion of intellect. They will, rather, say that this is the path of our ancestors, how can we abandon it. On the contrary, the logical arguments which were presented by philosophers in this connection with the existence of God or Ultimate Reality, may those arguments be Pantheistic, Theistic or Deistic, have been pleading one Being i.e. Singular God. The gods of the polytheists are not in fact God at all. So, with the plurality of god's beings, no confusion in the system of the universe occurs. In the words of the Quran:

"If there were, in the Heavens and the Earth other gods besides Allah, they would have been destroyed. But Glory to Allah, the Lord of the Throne (High is He) is above what they attribute to Him" (21:22).

"No son Allah beget nor is there any god. Along with Him (if there were many gods) behold each god would have taken away what he had created and some would have Lorded it over others. Glory to Allah (He is free) from (sort of) things they attribute to Him". (23:91)

In the light of above-mentioned verses of the Holy Quran if we analyze the meaning of the Quranic Injunction, "know it well" the system of earth and sky and the concept of more than one gods can be judged from the point of view of reason and philosophy. As a matter of fact, Islamic concept of God is so perfect, and great that in the presence of one God, the idea of another God is rationally impossible. Suppose there are two gods and as stated in the sacred verse they wish superiority over each other, it is, in such a situation, essential that one should be defeated and one be considered victorious. Now, it is obvious that defeated one will be deprived of the claim of godhead, because according to the fixed definition and attributes of god, defeated and overpowered being, cannot be a god. Only one God will remain, Who will be victorious. He is the real God. Therefore, logically the existence of more than one god is practically impossible.

In the light of above stated reasoning and according to the Quranic verses, the fundamental explanation of Almighty

Allah's Tauhid can only be made in the manner of Theism. It is true that God is Creator of every thing, but it does not seem to be fair to regard every thing as the *ain* of God. Only in separating creation from Creator, the affirmation of "Say Allah is One" is possible. Here it is very necessary to keep in view the relation and difference between Creator and creation. The Creator is the subject and creation is the object and the process of creation is the result of the action of the subject. Unless this process does not occur, creation remains hidden in the Being of the subject, but when the Creator after undergoing the creative process, may it be conscious or unconscious, brings about creation, this being, may be physical or metaphysical, the being and identity of creation is separated. Now the question that after separation, is the relation between Creator and creation consistent with Theism or Pantheism? Answering this question in a wider perspective, I personally believe this relation remains established in two ways.

1. First of all there is the concept of the relation between Creator and creation, which considers the Being as separate and regards creation as the voluntary action of Creator. The Creator is higher and superior, whereas creation has a lower degree.

2. In spite of separation of Creator from creation, a mental and spiritual relation does remain established. Creation is a willful action and will is related with mind and consciousness, may it be of any any degree. In fact every living being undergoes creative process, in the background

of which the will operates. This denotes mind, consciousness or that soul which is an integral attribute of living things. However, there is a gradation in animals, similarly, there is also a gradation in their mind, consciousness and will.

The result of creative process of man, who has a superior status among all living bodies, may it appear in fine arts, i.e. paintings, poetry, or prose form or in a doctrine or in the shape of their offspring, the "will" operates behind all creativity. Man has his own objective being, there are unlimited possibilities of creation in his mind. For example, painting is hidden in the mind of man i.e. the painter before creation, but when he brings it about with his creative process, the existence of painting then, is separated from the painter i.e. creator. Anyhow, in spite of this separation the mental and spiritual relation between painting and the painter does remain intact. Similarly, man is the creation of Almighty Allah. He also was sometimes hidden in the Being of God. But after going through creative process, when he was created, his being, like that of painting, was also separated form the Creator. Anyhow, as the man is the result of the voluntary action of God and in him God has infused His own soul as well, so in spite of this separation, like the relation of painter and painting, God and man, even all creation has mutual unity and linkage. As far as God's voluntary creation and the relation of the Creator with creation are concerned, this very creative process points out

"Theism". However at the stage of spiritual unity between God and creation, this very creative process refers to "Pantheism".

--- As the spiritual people are more interested in their internal self, therefore they put aside the separation of being and find spiritual unity more valuable to see Creator and creation as the same reality. In the terminology of *taswwuf* this level is called *Fana.*(annihilation). This is the ultimate station from the Pantheistic way of *Saluk* (Spiritual journey) whereas, the upholders of unity of manifestation proceed further and regard *Abdiat* (servitude) as a superior level of *Saluk*. The issue of Unity of Being and the Unity of manifestation will, however, be discussed later on. It suffices here to say that Theistic concept of *Tauhid* seems to be quite consistent with the spirit of the Quran. While due to the above – mentioned analogy of painting and painter, the amalgamation that has been emerged between Creator and creation points out the scope of Pantheistic concept as well.

DISCUSSION ON UNITY OF BEING AND UNITY OF MANIFESTATION:-

After surveying, in details, the three concepts of Tauhid, i.e. Theism, Pantheism and Deism, let us try to know about the discussion of the two famous movements of the sufistic way of thinking, i.e. Unity of Being and Unity of Manifestation. These movements have a direct relation with the two well-known concepts of *Tauhid*, i.e. Theism and

Pantheism. Unity of Being is derived from Pantheism and Unity of Manifestation is a derivative of Theism. The concept of Unity of Being was first propounded by Mohi-ud-Din Ibn-e-Arabi and was adopted by the majority of later Sufis. However in the tenth century of Hijra, Shaikh Ahmad Sirhindi Mujaddid Alf Sani declared it false, after strongly criticizing it. In the present discussion, the fundamental points of Unity of Being and Unity of Manifestation will be described only with reference to these two prominent personalities.

Ibn-e-Arabi and other followers of Unity of Being maintain that beneath the plurality of things, which we observe in the world, there is only "one" reality. That is to say there is an effluence of only one Being in all directions. For example if from wax, shapes of different animals, viz man, horse and donkey etc. are made, these shapes will be different from one another from the point of view of their form, shape and name, but from the point of view of their origin, these all are prepared with the wax. Apparently these are men, horses and donkeys etc. but in reality these are wax. It means to say that apparently it is plurality but in fact it is a unity. Although the things are different and are called by different names, but in these things wax is common and basic. The different things have no being of their own, the real and basic being is that of wax. Things have taken their beings from wax. After assuming different shapes, the name wax has disappeared and different forms have adopted different names. Same is the situation of the reality of things in the universe. There is a huge variety of various things, but in fact the reality of Being is common in all these things as

similar to the case wax. Apparently it looks like a plurality but when we think over it, the "Reality" is "One" by the linkages and commonalities of "Being" i.e. the unity of being.That's why this doctrine is called "Unity of Being".

Contrarily, Unity of Manifestation implies that all that we see is a unity. According to Mujaddid Sarhandi, the Manifestation of the Unity of Being is simply a Manifestation, this is not the actual reality. This is the only a state of mind that comes to the people who are in "*Sukr*" (i.e. highly absorbed persons) who due to the intensity of love with God find only and only God around them. They could see nothing else even their own being. In this misunderstanding of manifestation, people of this state of mind, like Mansoor Halaj, shout loudly "*Ana-al-Haq*" (I am the Truth....I am the reality"). According to Mujaddid Alaf Sani, it happens only due to his state of mind in which only God is seen manifested to him even in his own being as well. Mr. Mujaddid calls this state of Unity of Being as the Unity of Manifestation.

According to Shaikh-e-Mujaddid, the Manifestion of Unity of Being which a *salik* (a sufi) gets after reaching a particular station during his spiritual journey and about which the sufis begin to assume that it is the observation of Ultimate Reality and with this the Unity of Being seems to stand proved; that is the only manifestation. That is to say, this is only their state of mind and the actual Reality is different from it. In other words, Being is not one, but a *salik* believes that Being is only one. It means that when a *salik* voluntarily distracts from non-

God and tries to establish his contact with God, at a stage, he begins to feel that there is nothing except God and every thing is God. (1)

This must be kept in mind that Mujaddid Sahib has presented his doctrine of the Unity of Manifestation not only as a refutation of the doctrine of Unity of Being, but has observed it on a higher level also. Shaikh Mujaddid adopted the doctrine of the Unity of Being in the beginnings of his spiritual journey, but when it was completed, he adopted the doctrine of Unity of Manifestation. Here a question arises: was Ibn-e-Arabi stuck-up in the middle stage of *suluk* and could not adopt the Unity of Manifestation. Shaikh Mujaddid says; "The discourse of Ibn-e- Arabi is in the station of *fana*. But when a *salik* makes progress and reaches a higher stage, his mistake is revealed to him and he understands as to why at that stage the world was considered totally non-existent. That is the attention of *salik* at that stage, is concentrated on the Singular Being and every thing else is absolutely obliterated from his mind. So to a *salik*, nothing is manifested except God. He negates every thing except God, affirming only God's Being. In fact, Ibn-e-Arabi did not reach the stage of "*fana*" (annihilation) in all its totality, because he was aware of the being of world even at this stage."(2)

The Unity of Being, as a matter of fact, is the name of a mood in the stage of *Fana*, the example of which Shaikh Mujaddid presents in this manner that as the stars are concealed from the sight in the broad day light; the light

of sun dominates. If any body begins to believe that the stars do not exist during day time and exist during night only, it will be foolish on his part. This is the situation of a *salik* who is stationed at the stage of *fana*. He is so over-influenced by the effluence of Almighty Allah that his heart and mind entertain no consciousness of any thing else except the Being of God. He sees God all around him. So, he is not prepared to admit the being of any thing else except God. At this very stage he declares the universe to be the *ain* of God. He says that Ibn-e-Arabi was at the stage of *fana*, but even at this stage, he did not have full control. He propounds his stand point with this argument that awareness at the stage of *fana*, is the cause of contradiction. The demand of *fana* is that there is no consciousness except that of the Being of God but at this stage Ibn-e-Arabi is aware of the being of the world and he declares it as the *Ain* of Almighty Allah.

Shaikh Mujaddid says that he also had the faith of Unity of Being at the initial stages of *suluk* and considered the universe as the *ain* of God. But, when with the grace of Almighty Allah, he transcended these stages, he was stationed at the level of *Zilliyyat* (shadow). Thereupon he realized that the universe is not the *Ain* of God, but is separate from Him. The universe is the shadow and reflection of Almighty Allah. He also realised that the intuition of the Unity of Being is only a temporary mode. Reality lies ahead of this. So, he progressed further from the station of *Zilliat* and was endowed with the station of *Abadiat*. After reaching this station, he viewed God and the universe as two separate realities. The lowliness and

insignificance of the universe became more and more explicit. He felt that all that was revealed to him, at the station of Unity of Being, was only a state of mind. The reality is beyond that. He reached this conclusion that Almighty Allah is much beyond our perception, intellect, understanding, intuition and observation.

"Undoubtedly Allah is Beyond of the beyond, again Beyond of the beyond". (3)

The Unity of Being is the station of *fana fillah* (annihilation with Allah) and Unity of Manifestation is the station of *baqa billah* (the state of subsistence with Allah). The distinction is that the "*baqa billah*" is a station beyond the station of *fana fillah*, where *Salik* gets *sahve* i.e. alertness. Hussain Bin Mansoor Hallaj raised the slogan of *Ana-al-Haq* at the station of *fana fillah*. Similarly, Hadhrat Ba Yazeed Bistami also uttered the words "I am Pure and how Great is my Majesty" at this very station. According to the saying of Mujaddid Shaib, had they progressed from this station they would have reached the station of *baqa billah* i.e. Unity of Manifestation. This is also called the station of *Abadiat*.

In the model of thought of Unity of Being, Being and Attributes are the *ain* (reality) of each other and Attributes are manifested in the form of effluence. This *ainiat* (being reality of each other) of Being and Attributes is also manifested in the worldly things. According to Ibn-e-Arabi, the Names of Allah (*Asma-e-Illahi*) are *ain* of the Named (*Musam'ma*) and the Named is the Being of God. Though, they are many, yet they

manifest only one Being. The plurality of Names and their different aspects also manifest only one Being. *Ainiyyat* of Name and Named is similar to the *ainiyyat* of Being and Attributes.

According to the doctrine of Unity of Manifestation, attributes of Allah, in which Life, Knowledge, Power, Will, Hearing, Seeing, Talking and Becoming etc. are included, are beyond our comprehension, as reaching inner most core of His Being is not possible for man. Similarly, Attributes are also out of the reach of our comprehension: According to this school of thought, it is always appropriate to know and believe in the Attributes through Divine revelation. God is the Creator of the universe and He has created man with all his capabilities. He (GOD) alone is responsible for bringing all things into being from mere non-entity. He alone is Sustainer. He alone is Concealed. He alone is Tolerant. He alone is Generous, He is One; He has no partner; Neither there is another god nor these attributes are possessed by any one else; Therefore, He alone is worthy of worship and servitude.

Like *ainiyyat* of Being and Attributes, the upholders of Unity of Being are convinced of the *ainiyyat* of God and man also. Their stand is that Allah is nearer to us than our life-vein and that Adam was created after His image, so the Attributes of God have been converted into the human way of form. Shaikh Mujaddid has strongly criticized this concept and has said that its only meaning is this that God and the soul of man both are non-spatial, and in this position they are similar to each other.

Otherwise, there is a great difference between God and man. They can never be the *ain* of each other. As regard to the objective of creation, the upholders of Unity of Being are of the opinion that God has created all creation for the sake of His completion and requirement. Without the world He was not complete. The upholders of Unity of Manifestation, Shaikh Mujaddid has strongly criticized this concept and has declared it as against the Divine revelation and religion, because according to the Divine Revelation, Allah is absolutely independent of the world. He has created *Jin* (unseen conscious beings) and human beings only for His worship. If worship means gnosis, even then, man's completion is concealed in gnosis of God and not of God's completion, Who is Perfect and Complete in His Being and Attributes and that creation can cause no change in the Being of God. He is still the same as He was before creation.

The discussion on Unity of Being and Unity of Manifestation is in fact the discussion of stations of *sahve* (a state of alertness) and *sukar* (a state of absorption). '*Sukr*' implies the station of *fana fillah*, where there is only Unity while '*sahve*' refers *baqa billah* where a *salik*, adopts *sahve* (alertness) and comes out of the stress of absorption (sukr). In the discussion of these two words i.e. *Fanafillah* and *Baqabillah* or two stations, the people who like to remain absorbed in the Being of God, are mostly immersed in the station of *fana* (Unity of Being i.e.Pantheism) and the people who are blessed by *Abadiat* (servitude), coming out of the

absorption of *fana,* fulfill the rights of *Abadiat* in the alertness of *baqa.*

Summing up the discussion of Unity of Being and Unity of Manifestation, Shah Waliullah Muhaddis Delhavi writes!

"Unity of Being and Unity of Manifestation are two words, which are applied to different meanings. Some times these words refer to the discussion of "travel towards Allah". So it can be said that a *salik* (a traveler) has reached the station of Unity of Being and another one has attained the station of Unity of Manifestation. In this context, Unity of Being would imply such a person who has been absorbed in search of ultimate Reality. This is that station of absorption where this world of colour and smell meets with all its distinctions and where all those dictates of differences and discriminations are held in abeyance upon which depends the cognition of good and evil, and which are clearly pointed out by *sharia* and intellect. The station of this travel of *suluk* is transitory. A *salik* stays there for a while and then the graciousness and help of Allah takes him forward from that station. Thus, the meaning of Unity of Manifestation, in this context would be that the *salik* has attained to that station where the roads of integration and disintegration are met together. That is to say, the *salik* has succeeded in realizing this fact that the unity which is seen among things is due to a cause and the plurality which is similarly being felt is also due to a reason. This station of

gnosis and *saluk* (Travel towards Allah) is relatively higher as compared with the former station". (4)

It is to point out that the both discourses revolve around man, God and universe. The supporters of the doctrine of Unity of Being regard man, God and universe as one Singular Being, while the followers of the doctrine of Unity of Manifestation divide them in separate levels. Both describe the relationship of God, universe and man in different ways. So far as the universe is concerned, in the doctrine of Unity of Being, as has exhaustively been described in previous chapter and is also present, with some sequence, in this chapter and the subsequent chapter, the whole universe is considered as the shadow of the Attributes of Almighty Allah. The relation between God and universe is that of *ainiyyat* and these two are the *ain* of each other. In the doctrine of Unity of Manifestation, the relation between God and man is that of Creator and creation. When God wills to create universe, the universe comes into existence out of nothing.

Man is a part of the universe. So, we must know as to what is the status of man in the universe and how both the schools of thought see the relation of man with God.

There are three degrees of the relation of man with God:

1. Relationship of Beingness
2. Relationship of Shadowiness
3. Relationship of Servitude

In the first relation, a state of absorption in Being of Allah subsequently occurs in man through meditation. Here man is so absorbed in the glimpses of Allah that he becomes oblivious, not only of the universe, but also of himself. His head and heart are so dazzled with the glimpses of the Being of God that he does not see anything except God and man is not prepared to admit the existence of anything except that of Allah. This station of Beingness is called the station of *fana* or the station of *ainiyyat*.

Next stage is that of shadowiness. At this stage, man feels that he is not the *ain* of Allah, but is His shadow and a reflection. This stage is called the station of *Zilliat*. This is the middle stage.

The last stage is that of Servitude. The impression of dualism between God and man, which appears at the stage of Shadowiness, becomes explicit at the stage of Servitude. The picture of the Greatness of Allah and helplessness of man is rendered quite clear. The Being of God and the being of man are seen as separate from each other. One is the Creator and the other is created; one is worshipped, the other is worshiper. As Dr. Burhan Ahmad Farooqi has written, "According to Shaikh Mujaddid, there is a relation of worshiper and worshipped between man and God," (5). The first two stages of the relation, are limited to the concept of Unity of Being, whereas the last stage is the result of the view of Unity of Manifestation. In accordance with this view since man has been created under the Divine Will and has been granted the title of the Viceregent of Allah, so emergence of the Divine

Attributes in him is essential. This is the reason that man also performs actions with his will and is perpetrator of his own actions and is responsible, due to which he is declared as deserving of reward and punishment.

In the second case, i.e. the concept of Unity of Being, the perpetrator is not man but Almighty Allah, man is simply a nucleus of action. No doubt, he has the capability of performing an action, because without having that, he would not have been responsible. This capability is also a creation of God. So, man, the capability of man and the action of man, all are created and have the status of creation.

Skaikh-e-Akbar has discussed this point in the fiftieth chapter of his book *Futuhat-i-Makkiah*. The summary of that discussion is this "Almighty Allah has made us responsible after creating capability in us and not before that. We find and feel the effects of this capability in our own selves but, in a way, we are unable to describe this feel because writing and speech are helpless and deficient in its expression. If this capability and power were absolutely not existent, we would not be accountable for it, and the pray "And we seek help from You alone" will become wrong and meaningless. Seeking help signifies that man has been made responsible and share-holder in the performance of actions". (6)

In the concept of Unity of Being, man has been declared as only an instrument like material things and action of any kind by man has been denied. On the other side, due to the question of punishment and reward, the founder of this doctrine, Ibn-e-

Arabi also desires that man should be proved to be an upholder of will and power. So, for the sake of verifying this thing he seeks guidance from intuition and says that every person finds himself to be responsible. And it is not right to be responsible without power, that is, will and capability. Some thinkers try to effect reconciliation between Unity of Being and Unity of Manifestation and adopt this stand-point that there is no difference and opposition between of these views except that it is a war of words. The stations of *suluk*, as per pointed out by *Shaikh Mujaddid*, were also achieved by Ibn-e-Arabi but he presents, in this connection, a reference of "Difference after Amalgamation" (*farq baad aljamaa*) as the term Unity of Manifestation, was not coined at that time. Therefore, Ibn-e-Arabi could not use this term.

Despite the efforts for reconciliations, in fact, there is a strict opposition between both schools of thought on very basic and central points. Although "Unity" is a common point in both the schools of thought but as the question arises that how and in what manner plurality comes out of Unity, the dispute starts right from this point. Instead of removing this point of difference, people try to reconcile Ibn-e-Arabi and Sheikh Mujaddid on their ranks they achieved by their thoughts and spiritual experience. Anyhow, according to my view-point both schools of thought can be reconciled in accordance with the efforts carried out in reconciling Theism and Pantheism.

SULTAN BAHU'S DOCTRINE OF UNITY OF BEING:-

It would be somewhat easy to understand Sultan Bahu's doctrine of Unity of Being after pursuing discussion, presentd in previous pages, with regard to Theism, Pantheism, Unity of Being and Unity of Manifestation. Both *Tauhid* and Unity of Being are the doctrines related to the Unity. In Tauhid, Almighty Allah is regarded as Creator, the universe is regarded as creation and act of creation is considered as a voluntary action of Allah, whereas in the doctrine of Unity of Being, universe is regarded as the *ain* of Almighty Allah. A common factor in both views is the Unity and Uniqueness of Allah. In Sultan Bahu's concept of Tauhid, there is an amalgamation of Theism and Pantheism.

Shaikh-e-Akbar Mohy-ud-din Ibn Arabi is considered as a leader of the doctrine of Unity of Being among Muslim sufis. His creed is this that Being, in fact, is only one and the entire spatio-temporal existence (of each thing, except Allah) is a manifestation of Allah and a disclosure of His Attributes. In this way, the whole world is a disclosure of the Attributes of Almighty Allah. Sultan Bahu has presented this very concept on the first page of his, *Risalah Roohi* in these words.

"He plays the game of love with Himself. He Himself is vision, Himself the viewer and Himself is being viewed. He Himself is love, Himself lover and is Himself Beloved. If you

lift the veil from your self, All is He. Duality, from beginning to end, is due to squint of the eyes".(7)

Consequently, there is a reconciliation between the views of Unity of Being of Ibn-e-Arabi and Sultan Bahu to this extent that only Being of Almighty Allah is fundamental and real. The universe has no separate existence from Him. The universe is the *ain* of Allah and Allah is the *ain* of the universe. However, in the sequence of *Tanazzulat*, as presented by *Bahu*, the very important point is the manifestation of the light of Muhammad (Peace be upon him) at the level of *"Ya-hut"*. Bahu says: "When Allah detached *Ism Allah* from Being, light of Muhammad (Peace be upon him) manifested out of that. He saw that light in the mirror of His Power of *Tauhid*. On seeing, He became fond of the light of Muhammad (Peace be upon him) and was infatuated and became the lover. He Himself became the viewer and the viewed at the same time, and got the title of Sustainer of the Sustainers and Beloved. He created from the light of Muahmmad (Peace be upon him) all creation of eighteen thousands worlds". (8)

Although Sultan Bahu has described with reference to *Tauhid* and creation in his "*Risalah Roohi*" but no description has been given about this subject, however, while explaining "*Roohi*", Prof. Sayed Ahmad Saeed Hamadani writes its details, in the light of Sufistic terminology, in these words:

(1) *Ha-Hooiyyat—Ha* implies Being of Allah with regard to manifestation. *Huwa* implies pure Being, without attributes and manifestation. That is to say, *Ha* as

manifestation in the Name of Allah, where there is no concern of any Attribute or manifestation. *Hooiyyat* implies reality of thing. The reality of all things is the same as the Being of Allah i.e. *Hooiyyat* means the Absolute Being, Who is called Pure Being also. Here, He is only *Hu* Who is Singular, without any partner. He is above all determinations. And there is no change and movement in Him. That Being is the same since eternity and will always remaine the same till eternity.

(2) Now, if we look beneath this, at the second stage and think about it, we will see the Attributes of Allah. Here the difference is evident and Attributes are seen as separate. Now, some one has also appeared who says *Howa* to *Hu*. That is why, while determining this degree or station *Ya-Hoot* is said. According to Bahu, it is at this stage that the light of Muhammad (Peace be upon him) was detached.

(3) At the third stage alongwith these Attributes the Names are determined. The people who not only see and observe the Attributes of Allah, but also watch the glimpses of the Names of Allah and their lights as well. This stage has been called *La-Hoot* (Oneness—a status of God).

These three stages, i.e. *Ha- Hooiyyat*, *Ya-Hoot* and *La-Hoot* are called the Divine stages. All these stages are directly and indirectly related to the Being of Allah. The word Allah can be applied to all these stages. That is to say alongwith

Being, the Attribute is also Allah. And the Name of Attribute is also Allah. And in all the three stages, the adored and worshipped is only That Being.

(4) "*Jabaroot*" At this spiritual stage the actions are emanated from the Names of Allah. Here, the hidden forces of determinism and indeterminism from Allah are manifesting themselves. The manifestation of this world of *Jabroot* is the soul. This is the station of the angel *Gabraeel* too. This is also called the world of souls.

(5) At the fifth stage, those images or pictures of the actions can be seen which are going to attain body in the next stage, i.e. the world. Here, the angels are at work with their own delicate forces. Due to this reason, this stage is called the world of Ideas and *Malakoot*.

(6) At the sixth stage, there is the physical world where there are forms and bodies i.e. the whole world, which is full of colours and kinds. This stage is called *Nasoot*. The comprehensive form of all these stages of creation is man, in whose being the circle of creation and manifestation is completed and perfect man is the sacred being of Hadhrat Muhammad the Apostle of Allah (Peace be upon him)

May Sultan Bahu be describing the theory of *Tauhid* or theory of the Universe, may he talk about *tasawwuf* or throw light on the stages of *Saluk*; may he mention about man or speak about the problems of the hereafter, may he be in the

state of absorption (*sukr*) or in consciousness, whatever he may talk about, the source of which may be intuition, revelation, experience or argumentation, he regards presence in the assembly of Muhammad (peace be upon him) and observance of *sharia* as essential for the human welfare of both the worlds. According to him, the light of Muhammad (peace be upon him) is a part of the light of Allah. So, it is necessary to reach the light of Muhammad (peace be upon him) in order to reach the Absolute Light. Bahu, in his treatise "*Roohi*" talks about the manifestation of the seven "*Fuqara*" (holy persons) alongwith the manifestation of the light of Muhammad (peace be upon him) "when the Unitary Light willed to manifest in the plurality of phenomena from the ornamented place of solitude of Unity, He manifested His Beauty with His elegance. Both the worlds began burning moth-like on the lamp of Beauty. And He, covering Himself with the veil of *meem*, (first Arabic alphabet of the name Muhammad pbuh) adopted the form of Ahmad (peace he upon him) He revolved around Himself for seven times with abundance of sentiments and with this, the seven souls of *fuqara* appeared on the tree of the mirros of certainty.

These souls were

purified,

fana fillah, baqa billah,

absorbed in the idea of Being,

all kernel without crust,

who were immersed in the sea of Beauty, seventy thousand years before the birth of Adam. (9)

In Bahu's philosophy of *Tauhid*, the light of Muhammad (peace be upon him) and the appearance of the souls of seven *fuqara* is a unique point. The second thing which is evident from the above-cited writing of Sultan Bahu is that we see Unity in plurality and plurality in Unity. In fact, it is the appearance of the Beauty of Unitary Light. In other words, this can be stated in this way that the Absolute Light is real Beauty, which is reflected in the Phenomena of nature. It is due to this very intrinsic Beauty that on account of the abundance of experiences and sentiments, the creation or manifestation has occurred. In the game of this love, he Himself is Love, Himself Lover and Himself Beloved. It amounts to saying that plurality is the appearance of the obvious Beauty of one and the same Being, and that's all.

Absolute Beauty, passing through gradual degrees of His Glory of Beauty and Grandeur appears at the last point of descent----- the being of man, in whom all his Glories have been concentrated. This is the reason that man, who is the Viceregent of Allah, is constantly in the struggle that he may, somehow, again regain the approximation of Absolute Beauty. The method of this very struggle is called *tasawwuf* (sufistic way, sufism). And a person who approximates is designated by Bahu as *faqir* (sufi).

There may be a question that could the appearance reach up to the Reality? Can creation cognize Creator? Can

Absolute Beauty, which is apparent everywhere, be known? "The essence of Beauty is, in fact, the secret of the secrets and it will remain so forever. The reason is this that Beauty does manifest itself in appearance, but remains hidden and above the world of appearance. Evidently Beauty glitters on sensations or sensory system, but through this system, it is manifested not only on the system of heart and self, but on the soul as well, and affects all of them. So, this is the object of love of sensations, heart, self and soul and the treasure of contentment and passion. The soul is always in search of greater and greater excellence. This is the secret, which secular philosophy and rationalism do not know, but of which true intellect, heart and intuition are well aware. In fact the soul's search of higher and higher lies in the search for Allah. Who is Pure Beauty and in spite of being Absolute, He is Singular, peculiar and unique. As soul has perceived its object of beauty and love i.e. (Allah) so it always remains in its desire and search." (10)

Sultan Bahu has not used any philosophical term for this Pure Beauty, as *Dhat-e-Baht* (Pure Being) Absolute Beauty, Absolute Reality, Primary Cause, Necessary Being etc. Rather, he sees the blend of all Attributes and existence in the name of *Allah alone*, Whose shape or form can never be fixed. That Being is Match-less, Unlimited, Powerful and Subsistent. Sultan Bahu considers the effort of determining any shape or form of Allah as heresy and unbelief. But the plurality which we see is an appearance of Him alone. However, Being, in His position (beyond space) is pure from any comparable, partner

or opposite. While explaining the term of *Tanzih* (matchlessness of the Pure) Bahu says!

"The travellers of the path of *Tariqat* (Islamic way of acquiring gnosis) should be aware of this fact, (that Almighty Allah is pure from space and time). Neither He is in east and west, nor in south and north; or above and beneath, nor night and day and nor in sun and moon, nor in water and clay, nor in fire and air, neither that Being is in any argument, nor in man's facial features, nor in form and beauty, nor in praise and worship, nor in abstinence and *taqwa* and piety, nor in rags of beggers, nor in those who keep silent." (11)

While explaining the Attribute of *Tanzih* of Tauhid, Bahu writes at another place:

"O lover of Allah! Listen, that all the four books, Torah, Bible, Zabur and the Mother Book, i.e. Furqan-e-Hameed (Quran-e-Majeed) are actually the elaboration of *Ism Allah Dhat* (The Name of Almighty Allah). And what *Ism Allah* is? That is, (By *Ism Allah*) it implies the same, *ain*, (Pure Being). That Being is un-paralleled, match-less doubt-less, model-less. So this verse stands witness to His Uniqueness. "Say, Allah is One" (12)

On the other hand, Sultan Bahu regards, the universe as a shadow or manifestation of Almighty Allah. In this case, the plurality of this Unity is called, *Tashbih* (manifestation of Allah—Immaence). Bahu has accepted both *Tanzih* and *Tashbih*. He says, at the start of the *Risalah "Roohi"*; *"Subhan Allah* (Allah is Glorious), From the bodies of corporeal

elements, for manifestation of the signs of Beauty and Grandeur of His Perfect Values, making phenomena the spotless mirror, He is viewing His own Beautiful Face". (13)

Here, we again go back towards the same question; Is it possible to reach Absolute Being i.e. Almighty Allah". In this regard, Shaikh Mujaddid has shown his powerlessness and said that His Being is transcendental, transcendental and more transcendental. It is beyond the capacity of man to know His nature. Ibn-e-Arabi also regards reaching His Inner Being as impossible and describes that the approach of his logic and intuition is to the position of Singularity only, whereas he expresses his humility in connection with the position of Unity. But in opposition to both great thinkers, Bahu makes his reader confront an interesting situation. He says, on the one side that man is created and Allah is non-created, therefore created being has no power to reach the Creator, and attain gnosis, approximation and elegance of the presence. On the other side, he regards that person as non-believer who denies this thing. Further more, about the sign and trace of Allah he says in the way of Socratic irony that how can His sign and trace be described? As He lives in non-space. Along with this, on the other hand, he shows the glimpses of hope that "O lover of Allah! He is nearer to you".

Apparently, there seems to be a contradiction in Sultan Bahu's theory of *Tauhid*, but in order to take his reader away from this contradiction, he presents the notion of *"Tasawwur"*, which is the distinctive aspect of Sultan Bahu's teachings.

TASAWWUR:- (Concentration)

This is declared that Sultan Bahu is the supporter of Pantheistic concept of *Tauhid*, in which he admits both *Tanzih* and *Tashbih* as correct in their terminological meanings. If it is considered sufficient with reference to *Tauhid*, the matter is quite simple. But the lovers of Allah do not satisfy themselves without the vision of God. "There is no boon, no inclination, no fondness, no extravagance, no comfort more than the vision of God, because both worlds are involved in His love and are His fonds. Whosoever saw, was absorbed. (Then) no body saw him. The secret reached the secret. But a conscious person enquires, because, to ask, to see, is a boon of love of *fana fillah* and *baqa billah*. And it is heresy, polytheism and cursedness to determine any shape of Almighty Allah. (So) one should see Him as match-less, doubt-less and model-less. He is Light upon Light and to ask is the business of an elert lover, because the secret of a friend is with the friend" (13).

Explaining this point, Bahu describes his status of love in his verses, he says like this!

I have seen the secrets of His mercy, but I can not tell others about His Sign and Trace because He lives in non-space. Yes, if any body wishes to know, he should know that the Real Beloved is nearer than his life even.

It means that Sultan Bahu is addressing a lover of Allah and says that Real Being is present within you. That is why

Bahu emphasizes the recognition of oneself for the sake of the recognition of Allah. At this place, there must be in the mind of Bahu, this *Hadith-e-Qudsi* that Allah can not be accommodated anywhere, but within the heart of a momin.

(*Mishkat Sharif* P-446 Note No: 3)

In Sultan Bahu's metaphysics, *Ism* (The Name) and existence are present at one and the same level. He considers existence as essential along with *Ism* "He (Almighty Allah) has concealed His body in His *Ism* as *Alif* (first alphabet) is concealed in *Bismillah*" (Arabic verse meaning 'with the Name of Allah'). (14) Which apparently is not present in speaking, but the intrinsic and unique existence of *Alif* is explicit. The truth is that the complete description of *Tauhid* is not possible. Almighty Allah says:

"Say, if the ocean were ink (wherewith to write out) The words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if We added another ocean like it, for its aid." (18:109)

In the same way, it is not possible to know His Being. We should ponder over His signs and not His Being. Here Bahu does not allow conceiving any form of shape. He regards this as heresy and polytheism. But, on the contrary, to obtain awareness of His Being is considered by him as an intellectual (stage of love. According to him, if a conscious lover knows some thing, it would remain a secret with him. Because only a friend can keep the secret of a friend.

Let us see how Bahu describes the method of getting out of this problem.

"One must know that man is a creation and Allah is Powerful and Subsisting. That is, He is non-created. He has Power over each and every thing and He is Permanent. Therefore creation has no capability to reach Creator and attain gnosis, nearness and elegance of the presence. Yes, it is possible too. A person who denies vision of God, is cursed and infidel. It means that knowledge, remembrance, meditation recitation, worship, absorption, spiritual exercise are away from nearness to God. We can be graced with the knowledge of *"Tasawwur"*. *Ism Allah Dhat* alone is the recognition of God and the lesson of *Tauhid*". (15)

"The concept of *Ism Allah Dhat*" does not imply that after determining some shape of Allah, His concept may be formulated. Bahu regards this as heresy. "The concept of *Ism Allah*," as is apparent from the verbal phrase, is the concept of the Name of Allah. Bahu states in connection with the methodology of *"Tasawwur"* (the concentration) that the Name of Allah should be conceived, after beautifully writing the Name, its concept should be grafted in memory. Then it should be written, in *Tasawwur* itself, on forehead, heart and all organs of the body, till whole body begins to feel enlightened with the light of Allah, and the veils begin to be lifted. For the sake of this exercise of *Tasawwur,* meditation alone is not sufficient. A lover in any state can concentrate his thought on *Ism Allah Dhat* and attain benefits of His mercy and

kindness. Bahu in his books has presented several circles, and marks of Allah, *Hu*, Muhammad, *Faqr* and *Sultan-ul-Faqr*. And advising the lover to exercise "*Tasawwur*" (the concentration), he has made him aware of the methods and its fruits. He thus writes in his books. "The *Tasawwur* alone is the grace of God, and the *Tasawwur* alone is the research. And the holder of *Tasawwur* is a friend of Allah and *Tasawwur* alone is the method to attain nearness to God". (16)

"*Tasawwur* is the secret without religious exercises, gnosis without labour, and nearness to Allah without assertion. For each letter of the basic *See- Harfi* (three wordly) treatise of *Tasawwur*, the seeker is required to conceive nearness to Allah and to enter into the assembly of *Hadrat* Muhammad (Peace be upon him), the Apostle of Allah. In the very first lesson, the possessor of the *Tasawwur*, as a new comer student, is taught the lesson of nearness to non-spacial God, unlimited Devine guidance, conceptualization around his heart, purification of heart, and kindness of Almighty Allah, with which a seeker becomes fulfilled and his soul gets satisfaction. With this perfect assemblage, he comes to know the secrets of nearness to Allah and the elegance of Hadrat Muhammad (Peace be upon him) is manifested upon him". (17)

Bahu, while explaining the meaning of *Tasawwur*, has described thirty kinds of *Tasawwur* also. And declared that a person who goes through these thirty kinds within a moment and with one step under the supervision of a perfect spiritual guide, his self becomes strengthened and his courage is

widened. And he observes both the worlds after having been aware of Allah and being perfect and complete and having a living heart. His soul is wide awake and enlightened. And he is entitled to be graced with enlightenment of the light of Being and with the vision of God.

"The possessor of "*Tasawwur*" (concentration) of '*Ism Allah Dhat*' enjoys perfect vision of God in dream or in meditation. And he attains, for ever, the gnosis, nearness and experience of God's presence". (18)

Firstly, with *Tasawwur* of '*Ism Allah Dhat*' all kinds of unseen experiences and doubtless achievements are bestowed regularly on the heart of the seeker. Afterwards, Allah puts the seeker in space-less- *Lahoot*, immersing him with His Power. At that time, the seeker, being fully attentive to Allah and being absorbed in His lights becomes unique. (19)

"It is to be clearly understood that when heart enriches and observes Him closely form each letter of *Ism Allah*, such a light appears around the heart, as the sun shines. And the whole heart is surrounded by the glimpses of the light of Being and of His *faidh* (blessings)". (20)

"Bahu emphasizes the need and importance of a spiritual guide for Tasawwur Ism Allah Dhat and he says that if guide is perfect, all the thirty kinds of *Tasawwur* can be completed with a single step. And the purpose of the nearness to Allah can be achieved. According to him, a person whose *Tasawwur* (i.e. the concentration) is perfect, he enjoys a

complete meeting and being merges into Being and the beauty accrues in reality".

Bahu considers *Tasawwur* as a medium of the vision of God. When he says to the seeker of Almighty Allah, o, ignorant, Whom you are searching is within your self and is concealed in the veil of *Ism*. Along with this when he regards vision of God as possible. Bahu considered *Tassawwur* of '*Ism Allah Dhat'* as the only medium, through which a lover can reach close to the beauty of the Beloved.

In the opinion of Sultan Bahu, to attain nearness to Almighty Allah or to approach Him is, as a matter of fact, to achieve the gnosis of *Tauhid*. He quotes a *Haadith-e-Qudsi* and other sayings of the holy Prophet (Peace be upon him) in support of his stand-point.

Hadith-e-Qudsi ----- "Whosoever loves Me, he finds Me and whosoever has found Me, he has recognized Me, and whosoever has recognized Me, he has made Me his friend, and whosoever has made Me his friend, he has absorbed himself in My love and whosoever has absorbed himself in My love he is, as if, murdered by Me and whom I have murdered, his ransom is due to Me and I Myself is his ransom".

So, whosoever tries to attain to Allah, he attains to Him. The saying of the Holy Prophet (Peace be upon him) is "Whosever tries to achieve anything, he achieves it." (21)

CONCLUSION:-

According to my view-point, Bahu's Unitary concept of *Tauhid* is all about the understanding of three words. And these words are as under:

(1) To Believe
(2) To Know
(3) To See

(1) **To believe** implies *Tauhid's* Attribute of *Tanzih* (transcendence), under which Being of Allah is, in His essence, pure from any likeness or partnership or opposition and it is to admit without any research and investigation that Allah is One and that's all.

(2) **To know** implies research. The Sufis describe exhaustively with this very reference to *Tauhid*, in the light of their knowledge. Plurality in Unity and Unity in Plurality; the universe is the shadow and *ain* of Almighty Allah and Allah is the *ain* of the universe; Unitary concept of *Tauhid*; the descending order of *Tanazzulat*, to know Absolute Reality through the phenomena of Nature, Unity of Manifestation and Unity of Being, and the concepts of Naturalism, all this is the fruit of research and investigation. And this stage is for the men of discernment, who wish to know *Tauhid* through argumentation. This is proved with both revelation and intuition on the one hand and intellect and logic on the other.

(3) **To see** belongs to the third stage of Sultan Bahu's concept of *Tauhid*, that is, to the vision of Almighty Allah. This stage is of the chosen people. Only lover of Allah, seeker of Truth, *salik faqir* alone can reach this stage of *Tauhid*. As already stated, that the soul's search for better and better is actually its desire for Allah, Who is pure Beauty. The search for pure Beauty is legitimate only for the lover of Truth. For a lover, quest, vision, *fana* (absorption)------- again search, again vision and again the stage of *fana* — this is circle of his life and this is the object of his life. The essential subsequent of quest is to **ask** and to **see**. But the attainment of the blessings is the destination of love. However, this is such a journey that even after reaching destination, the journey does not stop; rather man (the lover) begins to run fast. And this is the stage of *fana fillah* and *baqa billah*.

In brief, Bahu's God is Singular and Unique. The universe is a manifestation and *Tashbih* of this very Unitary Being. But *Dhat-e-Bahat* (Pure Being) is without any partner. No shape of Him can be fixed. It is beyond the capability of human intellect to know Him, but to leave Him without knowing Him is also not possible for an alert lover. This is such a state, the search of which is required. He is residing in non-space, but is also closer to us. Some seekers remain roaming throughout their lives, but the chosen people, with the help of "*Tasawwur*", immediately succeed in achieving nearness to Him.

Bahu regards *"Tasawwur Ism Allah · Dhat"* (Concentrating on the Name of Allah) alone as the medium and source of acquiring gnosis of *Tauhid*, and only this very method is capable for His vision. Because according to Bahu, the Being of Allah is in His *Ism* alone.

In accordance with Bahu's doctrine of Unity of Being, man has come down at a lower stage, after descending through different stages; it is necessary for him to cross those very stages in his backward journey towards Real Being. The light of Ahmad (peace be upon him) appeared from Eternal Light, then from the light of Ahmad appeared the soul and from the soul, the light, Name, body, heart, self, mould, and four elements are produced, out of which man has been declared as best creation. Now when man, after crossing all these elements, reaches the stage of gnosis of the light of Ahmad (peace be upon him) and then of the Eternal Light and the stage of vision or of achievement, Bahu holds these blessings conditioned with the *sharia*. He considers the achievement of blessings (the vision of Allah) to be essentially acknowledged by man with gratefulness to Allah. He stated!

"When the Prophet (Peace be upon him) reached this stage, he began worshipping Allah much more as compared with that of earlier period with a deep sense of thanks towards Almighty Allah. When this is the state of the Holy Prophet (peace be upon him) himself, what remains to mention about others." The Prophet said; "Should I not become a grateful servant of Allah". (22)

So, Bahu regards servitude as the object of life and this is also the central point of the concept of *Tauhid*.

Briefly speaking, as stated in the beginning, both Unity of Manifestation and Unity of Being are amalgamated in Bahu's concept of *Tauhid*. At the stage of transcendence (*Tanzih*), he is an upholder of Unity of Manifestation (i.e. Theism). And at the stage of immanence (*Tashbih*) he, considering Unity of Being (i.e. Pantheism) as right, describes manifestation of plurality from Unity under Unitary school of thought.

MUTUAL RELATIONSHIP BETWEEN ALLAH AND MAN:-

(Man- God Relationship)

The relationship of God and man may be of *ainiyyat*, it can also be of shadowiness or of servitude. When we try to understand this relation under Unitary concept of Being, the universe and man are considered the *ain* of Pure Being, it becomes the relationship of *ainiyyat* and when universe and man are called the reflection or shadow of the Absolute Being, this relationship becomes of reflection (*Zilliat*) and when man after crossing the stages of *fana fillah* and *baqa billah* is stationed at the stage of *Abdiat*, the relationship of God and man becomes that of servitude,(*Abdiat*) which interprets the Unity of Manifestation.

If this relationship is seen in the perspective of Unity of Being and Unity of Manifestation, then in accordance with the former the ultimate stage of the *suluk* and *tasawwuf* is that of *fana fillah*. Here a lover, being under the state of *sukr*, proclaims "I am the Truth", or asserts. "How Glorious am I; How Great is my Majesty". The veils are lifted. The difference between the beings is eliminated. The whole world seems to be a unity. In the words of Mujaddid Alf Sani, Shaikh-e-Akbar Ibn-e-Arabi stopped at this very stage of *suluk* and gnosis, where nothing was revealed except *ainiyyat*.

In accordance with Unity of Manifestation, this is a middle stage. The exact and ultimate stage is that of *baqa billah*. *Baqa billah* implies that when *salik*, through *fana fillah*, is graced with the Attributes of Allah, he returns to his own being. And the crown of viceregency of Allah is placed on his head. At this stage, a *salik*, after coming out of *sukr* and intoxication, comes up in the state of *sahve* and alertness. This stage of descent is called the stage of servitude. And this relationship between God and man is the most excellent. At this stage, a *salik*, strictly observes the dictates of *sharia* and sustains this relationship with the medium of worship.

This relationship of God and man should be understood in this manner that *fana fillah* is, in fact, the stage of meeting with Allah and *baqa billah* is that of separation. A *salik*, who reaches the stage of *baqa billah*, is not in the state where he is not capable of enjoying the pleasures of meeting, he rather, after reaching supreme heights of *fana fillah*, descends into the

world of manifestation. He returns to *fana* within no time even just in a twinkling of eye, whenever he wishes and comes again in the state of *baqa billah*, while opening his eyes, whenever he wishes. After really assuming servitude, he holds *sharia* and in this exercise he gains so much proficiency that a time comes when he does not need even closing or opening the eyes. He remains seemingly busy with open eyes, but internally he, sometimes enjoys the pleasures of meeting, and sometimes, he is restless with pangs of separation. This stage has been given the name of *Jamiaiyyat* (comprehensiveness). This is the distinctive sign of recognition of the lovers of God that they like more to be *abd* (the servant). This was the state of the Apostle of Allah (peace be upon him) that he at the stage of supreme height liked to be a servant of God.

"I bear witness to the fact that there is no *ma'bood* (to be worshipped) except Almighty Allah. And I bear witness to the fact that Muhammad is His servant and His Apostle". (Translation of a Holy verse)

The characteristic of the Prophet was this that he, after crossing the highest stages of nearness and meeting, regarded himself as the servant of Almighty Allah. He liked descent more as compared with ascent, under His obedience. This state remained prevalent among the distinguished followers. They liked more servitude after the pleasure of meeting and they loved more the agonies of separation. So the relationship of God and man may be judged in whatever manner, it is nothing except servitude.

A. REAL LOVE *(ISHQ)*:-

There is an apparent love and likewise there is a real love. The distinction which exists in appearance and reality, the same is present in the sentiment of love. In common terminology, intense love is known as *Ishq* or real love. According to sufis, real love means *fana fillah* and *fana fir-Rasool*. Bahu regards love as the cause of the creation of the universe. According to him, love, lover and beloved are the three stages of the Divine Being. It means that the real love stands for the real Being and Sustainer of the Sustainers. Just as to understand real Being is not possible, in the same way it is impossible to reach the core of real love. The manifestation of the universe is due to the inner love of Being. We see the culmination of all these stages and degrees of manifestation in the form of man, which is a form of perfect comprehensiveness. And perfect man is the being of *Hadhrat* Muhammad. (Peace be upon him.). Returning back towards origin is due to man's evident sentiment of love. Almighty Allah, who is eternal Beauty, is actually viewing His own Graceful Face by making the whole universe including man as a mirror. Bahu explains the sequence of the creation of universe that Absolute Being, first of all, appeared in the light of Muhammad (peace be upon him). After that due to abundance of devotion and real love, other worlds came into existence. Behind the whole creative process, the sentiment which was running through, was, according to Bahu, the

sentiment of real love. That was the inner outcome of the Being of Almighty Allah.

As intellect is helpless in understanding Absolute Being, similarly it is difficult to bring real love into the fold of consciousness. However, it is the status of man alone that, in search of Being, he can gain the position of the *Ain* of Being. "There is no mountain in between Allah and man, breaking of which into pieces is difficult; it is, rather, the peel of onion, which a spiritual guide can remove easily with just his sight. If you come up, the door is open; if you do not come, Almighty Allah has no concern. It is to be clearly noted that no thing reaches the status of Adam. Allah Says;

"I will create a vicegerent on earth" (2:30)

I am going to make vicegerent on earth and no being can reach the status of the progeny of Adam, because the progeny of Adam is very much honoured and great. Almighty Allah has Himself said, "And We have granted excellence to the offsprings of Adam". Allah has made so many boons and different kinds of pleasures only for Adam and Adam has been made for His worship and recognition" (23).

The origin of man is Divine Being and the light of Allah. Man returns towards his origin due to his inner sentiment of love.

Hadith (Saying of the Prophet PBUH)— "Every thing returns towards its origin".---- The origin of *faqir* is the light of Muhammad (Peace be upon him). Whosoever reaches his

origin, he is absorbed in the light of Muhammad (Peace be upon him) and the light of Muhammad is from the light of Almighty Allah. And last is the light of Muhammad (peace be upon him) while middle degree is that of *fana fi-al-Shaikh* and this is a beginning of Eternity and the end of perpetuity and middle is the world". (24)

In the teachings of Bahu, the words *faqir*, gnostic and lover are used with the same meanings. All the three words allude towards such a servant of God who is bowing his head in worship of God; who has dressed himself with the sacred costume of *sharia*; who is absorbed in the light of Muhammad (Peace be upon him) and of Allah. Bahu uses for himself the term "*faqir* of Absolute Light" in his book, *Risalah Roohi*. This term signifies that *faqir* apparently lives in the world, but internally he remains busy in worship of Allah. And having been graced with the vision of the Absolute Light. The lover, in the end, himself becomes the Absolute Light. In the words of Bahu, "there is no wall intervening between man and God. You yourself are the big veil." (25)

Man, who is the vicegerent of God, is His shadow and is created in the best of moulds. But when he obeys the orders of his own self, instead that of the Divine Being, he falls from his high status to lowest of the low. To have control over self means refrain from the world and to refrain from the world implies abstinence from worldly lust and greed. The abstinent of self, immediately establishes relationship between himself and God. This relationship, according to Bahu, is the vision of

God, attainment of and approximation to which is the ultimate destination of a lover. The lover, having total control over his self, is blessed with the vision of Allah more rapidly as compared with (the speed of) light. There remains no veil between Allah and man. These stages are of certainty and confidence. (26)

"The story of love is independent and apart from the world. Do you know that a lover is a seeker of death? This is because the stages of love are beyond space and death of the lover only means meeting with God". (27)

The recognition of a real lover is this that he bows his head before the rule of love, because love is equivalent to "king". A time comes when a lover feels his life as a heavy burden in his body; two "kings" cannot stay in one body. So the real lover seeks the vision of Allah even by sacrificing his life.

A person who is blessed and is absorbed in the presence of Allah and in *Tauhid*, his soul receives from the light of nearness of Allah that pleasure and happiness, for which all the pleasures of the whole world can be sacrificed. The people rebuke and reproach a lover, but he, abandoning all the ideas, remains lost in his friend and beloved and cuts his relations with all. This is Unity of Being, Kernel in crust". (28)

So, Bahu describes two characteristics of the lover:

(1) He does not keep his eye away from his beloved.

(2) He does not care for the rebuke of the people. (29)

In brief, according to Bahu real love implies that intrinsic sentiment of man under which he reaches to the stage of concentrated effort for the vision of the Divine Light. Love is not an Attribute of Being, but is exactly the Being of Allah, and man is a manifestation of this very love. To return towards origin is the object of man's intrinsic sentiment of love. At this stage lover and beloved become one and the same. This is the stage of *fana,* where, man and God are mutually integrated in a Being and servant of God becomes the secret of *Ya-hu* in *hu*. Further details can be seen in the seventh chapter.

B. SERVITUDE (*Abadiyyat*):-

According to Bahu, the stage of servitude is much higher. On the one side, man seems to be moving on the surface of earth but, on the other side, due to his return towards Allah i.e. his origin, he gains nearness to Almighty Allah through *Tasawwur* (i.e. concentration) of *Ism Allah Dhat* and he becomes light of a Real Light. With reference to this stage Bahu writes these poetic lines in his books:

"The servants of God are not God but they are not separate from God even".

The servant of God is seemingly an appearance of the manifestation of God. As Allah is Creator and the whole universe is the creation, similarly Allah is Creator and man is His creation. However in the servant of God (man), all the glories of God are concentrated. Allah has decorated him with

all His Attributes, except that of His Unique Tauhid. That is why Bahu does not consider it difficult or impossible to travel from the stage of servitude to the exalted position of the Divine Being, but regards it as easy and within reach. According to him no mountain is intervening between God and man, the breaking of which is difficult (but it is a peel of onion). It can be crossed within a moment, in the company of a spiritual guide. For this sacred job, Bahu suggests the method of "*Tasawwur Ism Allah Dhat*" (Concentration on the Name of Allah). Which immediately grace the man with meeting with Allah and then duality is eliminated.

"A person who is in non-spacial position due to the high level of absorption, forgets everything except Almighty Allah. These are the stages of *fana fillah*. A person who is so lost in *Tauhid* as fish is in water or salt is in food or an ember is in fire or milk is in water, similarly a *faqir*, who is *fana fillah* is not God, but is neither separate from God". (30)

The scholars find this stage, with the help of their knowledge and intellect and then they proclaim that they are the waves of the river. But in the words of Bahu, when *fuqara* are immersed in the sea of *Tauhid* to this extent, they proclaim with reference to their revelation, to be the real river. At this stage, *fuqara* observe the "whole" as a "whole" due to their high level of absorption (*sukr*). A *faqir's* proclaim of being *ain* of river is, in fact, the stage of *Ain-ul-Yaqin* i.e. Pure Certainty. This stage is achieved through complete absorption in worship. After achieving this stage, worship does not remain

compulsory for man, because in the state of *sukr* worship does not remain binding, it is, rather, suspended. Explaining this point Bahu, in his book, quotes, the saying of Sayed Abdul Qadir Jilani.

"A person who intends to do worship after achieving real meeting, is, no doubt, doing heresy and polytheism with his master". (31)

He further writes:

"Be aware! A person who crosses the stages of servitude and reaches the stage of *fana fillah* and becomes the observer of Allah, he has no concern with worship". (32)

If Bahu's notion is understood to this very extent, then, definitely, the meaning can never be grasped in a befitting manner. Just as while laying foundation of any argument, all the verses and the *suras*, rather the whole of the Quran should be taken as unity, similarly it is after studying all the books of Sultan Bahu that we should try to see the particular in the perspective of the whole. Therefore, one should not maintain that with achieving high rank of *Faqr*, Bahu seems to be exhausted from worship. The actual position is that Bahu considers worship as compulsory before and after the achievement of destination in the way of *Suluk*. So far as the permanent state of *sukr* is concerned, in which worship does not remain binding, it should be understood in this way that a moth who dies of burning over lamp, needs no search of light. This search and investigation is the fate of that person who also

enjoys the pleasure of the meeting of light and demanding much more he carries on the search with full devotion.

Worship is equivalent to the search. And flame is equivalent to Divine Light. Man is like a moth, to whom only lamp is sufficient. But a person who reached the state of *sukr* after once enjoying the vision of Divine Light i.e. died of burning, for him the question of worship does not arise. But in the words of Bahu, he belongs to that tribe of *fuqara*, on which the glimpses of the sentiments of the lights of Being are being showered in each and every moment, some Seventy Thousands times. Those *fuqara* do not show off, neither they heave a sigh. They continue demanding more and more even.

Hadhrat Muhammad (Peace be upon him) is, undoubtedly, a perfect model for the servants of Allah. Bahu has kept this point strictly in view in his teachings and considered the following of the Prophet as the well-being of both the worlds. That is why, Bahu regards it obligatory to pray in thanksgiving to God, while returning from the state of *sukr* to the state of consciousness; worship, is the source and medium of the meeting of Almighty Allah, but after achieving the blessings, the "duty" comes up at its higher stage i.e. "the stage of thanksgiving". The compulsory worship is done as a mark of gratefulness. Since, according to Bahu, the perfect model, is the *being* of the holy Prophet (peace be upon him) he asserts, referring to him.

"When the messenger of Allah reached that stage, he worshipped more than earlier as a mark of gratefulness. When this is the position of the Prophet, what to speak of other". (33)

The further explanation of this point is given in this way that the state of the Prophet was such that his sacred feet would swell and seeing this situation the companions of the Prophet said, "Why do you take such trouble, you have for ever been pardoned by Almighty Allah". The Prophet said, "Should I not become a grateful servant of Almighty Allah"?

In brief, the stage of servitude is this that the servants of God are neither God, nor are they separate from God. But this excellence is granted to man only through the medium of worship. It is to be clearly understood that Bahu has shown the mixture of Unity of Manifestation and Unity of Being even in his concept of real love and servitude. However in accordance with the Sufistic tradition, the colour of Unity of Being is evident more conspicuously.

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CHAPTER 5:

SULTAN BAHU AND THE CONCEPT OF UNIVERSE

- The Cosmological Views of Muslim Philosophers
- Sufistic Concept of Universe
- The Interpretations of Sultan Bahu
- Creation of Good and Evil
- Ego, Consciousness or Sentiment of Love (*Ishq*)

Sources and Notes

SULTAN BAHU AND THE CONCEPT OF UNIVERSE

THE COSMOLOGICAL VIEWS OF MUSLIM PHILOSOPHERS:-

In the last chapter, while reviewing the three philosophical concepts with reference to *Tauhid,* in the light of the Quranic teachings, a thorough discussion was undertaken on Sultan Bahu's concept of *Tauhid*, In the present chapter in order to know Bahu's concept of the Universe we shall try to the possible extent, to critically evaluate the philosophical and the Sufistic concepts in the light of the Quran. The Philosophers and the scientists have no doubt, presented various doctrines with regard to the subject of the emergence of the Universe, for example, the doctrines of emanation, the primordiality, the creation *ex-nihilo*, the evolution etc but three doctrines, have specially been popular among the philosophers and thinkers. These three doctrines which respectively relate to Unity of Being, Unity of Manifestation and Naturalism are as under: primordial

1. The Doctrine of Emanation.
2. The Doctrine of the Creation of Universe *ex-nihilo*.
3. The Doctrine of Evolution.

Among the Muslim Philosophers, Farabi and Ibn-e-Sina have emphasized the primordiality of the Universe and have held that Allah did not create the Universe with His Will, but it

emanated from God. Moreover the Universe is not accidental, but eternal. Farabi says, that the prevalent concept that the Universe was created with saying the word "Be" brings about so many ambiguities. For example, from the notion of creation *ex-nihilo*, it necessarily follows that:

1. There is, definitely, present a change in God Himself and particularly in His mind and will.
2. In His will, there is potentially present, the plurality.

He says that if God, in a particularly determinated moment willed to create the Universe, this would be logically deduced that before that moment the Will was not present. This situation definitely creates doubts regarding the perfection and unchangeable status of God, whereas God is over and above any process of change.

Similarly, even if it is believed to be true that God created this Universe of plurality within one particular moment, it will also follow from this that there was a plurality present in the Being of God. Thus, logically speaking, immediate manifestation of plurality from the Unity is also not correct. Farabi has taken the support of the doctrine of emanation on account of these reasons, that Almighty Allah has not created the Universe with His will, but Universe emanated from God in the same way as in a logical reasoning the conclusion is deduced from premises.

The second point raised by Farabi with regard to the Universe is this that the Universe is not accidental, it is rather, eternal. About the relationship of God and Universe, he says

that God has primacy over the Universe, but this primacy is not temporal or historical, it is rather of non-temporal and logical nature, because there was no moment when there was God but the Universe was not there. Both are primordial. But, since from God, the Universe emanated, therefore, the position of the Universe is necessarily secondary.

With reference to the emergence of the Universe, *Farabi* has presented the notion of ten intellects (1), according to which, due to Self-consciousness of God, the first intellect emanated which, by virtue of its own nature, is a possible being and by virtue of its Divine origin, it is a necessary Being. It is unity in itself but, as regards to its different dimensions, it is a plurality. From first intellect the second intellect emanated and from second intellect to third intellect and so on, till the tenth intellect emanated from which human souls and the four elements came into being which comprise our material Universe.

Ibn-e-Sina agrees with Farabi that from God this Universe came into being through emanation. In between these, there are several grades of necessity, after going through which the Universe assumed the present shape and form. Like Farabi, Ibn-e-Sina also holds that even if we may believe this that God has created every thing directly by saying the word, "Be", it necessarily follows that there is present an evolution in the Being of God, going from some imperfection towards perfection and due to this world of variation, there must have

been the possibility of plurality in God Himself. According to Ibn-e-Sina, God is One and from One only One can emanate.

Since, God is One and is indivisible, hence from Him one thing emanated i.e. the first intellect. Had He been the creator of two, His relation as Creator would have been with two things and He would have been divided mentally. From the first intellect the second intellect and the first firmament emanated. From the second intellect the third intellect and the second firmament emanated. This series reached the tenth intellect which is the origin and source of the whole Universe.

Ibn-e-Sina is of the opinion that in the light of the Quran, God is Individual, Unique and a Necessary Being so non–existence of God cannot even be imagined. God is not the first cause of the Universe but He is the origin of it from which it necessarily emanated. As, God is a Necessary Being and all other things are possible beings, it is therefore possible beings are dependent on Necessary Being for their existence. According to Aristotle, things are an amalgamation of form and matter. Matter, is a potentiality which accepts different attributes whereas form is those attributes which are beyond the limits of time and space. In this theory, further question arises that when there is no existence of form and matter both, then how with amalgamation of both, things came into existence?

The solution of this problem was presented by Ibn-e-Sina in this way that in addition to form and matter, there is a third factor also in the constitution of things, which is separate

from the constituents of these things. And this element comprises the special relationship of Creator i.e. the Being of God with this object. Ibn-e-Sina gives the name of accident to this element.

Both Farabi and Ibn-e-Sina regarded God as Absolute and One but considered the Universe as primordial like God. According to them God, in spite of being Absolute Unity, has a relation with the Universe as well. Due to His self–knowledge, He knows all the things which emanated from Him. He knows all the particulars, because He Himself is their source and origin. However, the nature of His knowledge of particulars is this that He does not know them directly but knows through universals. Both philosophers, keeping in view the sensitivities of religion and philosophy, have tried to reconcile with each other, the doctrine of emanation, on the one hand, and the primacy of God, on the other hand but Ghazali has strongly criticized these doctrines.

Ghazali has erected the building of his philosophy on skepticism. His predecessors, Farabi and Ibn-e-Sina, as described above, were upholders of the primordiality of the Universe. These philosophers, after making the law of causation a base, drew this conclusion that either:

1. There is nothing existent except God.
2. Otherwise Universe has existed since primordialty.

According to them the reason of first alternative's not being correct and acceptable is that the Universe does actually

exist. The question of non-existence of it is meaningless. So the second alternative alone seems to be correct and acceptable.

Ghazali has tried to refute this intellectual complexity through logical reasoning. According to Ghazali, by admitting this notion that the Universe came into existence at a particular time as a result of primordial will of God, no logical fault occurs in the Being of God, nor any principle is violated. Ghazali gives the answer of the views and doctrines of the philosophers in the form of their own reasoning. The doctrine of the philosophers is that:

1. Every effect has a cause.
2. Every cause has separate existence from its effect.

According to Ghazali, there is no logical necessity in this reasoning because on the one side it is possible with God that there may be no cause of His will. On the other hand, cause may not be separate from His will rather the cause may be within His Will. Similarly, according to Ghazali this also is not necessary that the effect may come into existence immediately along with the cause. It may happen that the effect may come into existence much later than its cause. Due to the primordial wills of God, such events can happen which are within the limits of time and space. For example resurrection is present in the primordial will of Almighty Allah, yet resurrection will occur in its own particular circumstances and times alone.

With reference to the origin of the Universe, philosophers have initiated one more discussion and that is if

will of God was primordial why has He selected a particular time for the creation of the Universe, in order to translate His will into action? Why has He limited His will within temporal confines? This process of adherence to time must necessarily be due to a certain cause under which this Universe came into existence neither before that very particular moment nor later.

Ghazali, while refuting this thought also has said that God is absolutely powerful and self-sufficient. He can do what ever and when ever He wishes to do. His will is not like that of human beings who become the cause of change in the available material. God's will also creates the material and brings about change as well. According to Ghazali, since the time also came into existence with the creation of the Universe, so this question as to why the Universe did not come into existence before or after a particular moment is meaningless.

Ghazali emphasizes the doctrine of the creation of the Universe with will. He presents the reasoning in supports of this stand with reference to the Quran, God manifests His attribute "the Creator" in His will and with the word "Be". The creation of the Universe is due to the Will of Almighty Allah. He feels no restraint in fulfillment of His Will. He simply says: "Be" and the thing is converted into the mold of existence. However, the Will of Almighty Allah or His decision does not depend on any objective mover, it is rather subjective and self subsisting. The relationship between the Being of God and His will is purely "subjective".

Verily when He intends a thing His command is "Be" an it is. (36:82)

For to anything which We have willed. We but say the word "Be" and it is: (16:40)

In order to prove the primordiality of the Universe the philosophers have presented the doctrine of the primordiality of matter also. The common view is this that the Universe is a possible existence and God is a necessary existence. The philosophers maintain that if we admit this, three logical conclusions are derived. One is this that before coming into existence, the Universe was either possible or impossible or thirdly it was necessary. According to the philosophers, had it been impossible it could never come into existence. But this is not the case. The Universe is present before us. Had this been necessary, it could never be non-existent just like the Being of God. The third alternative alone seems to be correct that before existence this Universe was "possible". Now, if it was possible it amounts to saying that its possibility was present in some other thing? The philosophers themselves answer this question that except matter, there can be no such thing in which the possibility of the Universe was present in primordiality. Therefore, matter is primordial.

Ghazali, again said that the possibility is a subjective concept, as the concept of non-possibility corresponding to which there is no need of any existence. According to the philosophers, if it is necessary for the possibility to exist in some object, it would be necessary that impossibility may also

exist in some object. Ghazali declares this later situation as ridiculous and thus he refutes the standpoint of the philosophers about the primordiality of the Universe. Along with primordiality of the Universe, Ghazali has strongly criticized the doctrine of emanation also. According to him, with admitting the doctrine of emanation a cosmic determinism is necessarily implied which encompasses the entire system of the Universe and even the mutual relationship of God and the Universe. Whereas according to Ghazali, God does not act under any compulsion. He is rather Omnipotent, He is Master of the masters. He creates the things of the Universe with His will and runs the affairs of the Universe. The fundamental rule of the philosophers' doctrine of emanation is this that from One only one can emanate. According to Ghazali, if we admit this rule and had this rule actually been observed, all things would have been singular. There would have been no plurality. But, if we accept, following the stand of the philosophers, the emanation of plurality from the tenth intellect then plurality would be necessary in the tenth intellect. If there might be plurality in the tenth intellect then it would also be in the nineth intellect. Similarly in the eighth and seventh and till in the first intellect and even in God the plurality would have to be admitted, which is not correct.

Ghazali's stand is that the purpose of the philosophers in presenting the doctrine of emanation was to establish relationship between the Unity of God and the plurality of the Universe but they could not do so. They rather, fell prey to further complexities. With this neither the concept of God's

Unity is brought about, nor the plurality of the Universe is explained. So, Ghazali has benefited from the Quran, in this respect. Declaring the appearance of plurality from Unity with will, he has believed the will of God instead of the Universe to be primordial.

There are so many obvious verses in the Quran about the creation of the earth and skies heaven, moon, stars i.e. the whole universe has been mentioned.

"He, Who created the seven heavens one above another, no want of proportion wilt thou see in the creation of (Allah) the most Gracious. So turn thy vision again seest thou any flaw? Again, turn thy vision a second time (thy) vision will come back to thee dull and discomferted in state worn out" (67:3,4)

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation before We clove them asunder. We made from water every living thing" (21:30)

The human reason stands witness to the fact that without any inventor the existence of any thing is impossible because every possible being was earlier non-being then it was brought into existence. So, it is essential that there must be some One Who brings it into existence. When we see the Universe as a whole, it seems to be a great plan. One seeing it the idea of One Great Planner does occur in mind.

"The decree of Him, the Exalted in Might the All-knowing." (36:38)

The Quran describes the creation of earth and heavens from such matter that has been interpretted with the word *"Dukhaan"* (smoke). What an obvious argument is presented in Quran which science is trying to prove these days. The Quran made it evident one and a helf thousand years before. At that time, off course, this concept was not there in any body's mind that the Universe was smoke in the beginning. These days the modern science proclaims that the Universe was created with some gaseous matter which was a mixture of the quantity of hydrogen and helium and was circulating slowly. In the long run, it was distributed in several pieces. Here, the concept of the Quran is this that this gaseous matter was not automatically distributed in created shapes rather it was distributed with the attention and the will of Almighty Allah.

"Moreover He comprehended in His design the sky. And it had been (as) smoke. He said to it and to the earth "come ye together willing by or unwilling by They said: We do come (together) in willing obedience" (41:11)

Not only the creation of the Universe but also the expansion of the universe, which is a part of the creation process, has been admitted by modern science. It is a firm concept of modern science that one milky way is being driven away from the other milky way. That is to say, the distance among all milky-ways is being increased. In this way the Universe is widening. When milky-ways are driven away from one another, new milky ways are made in the empty space with which the size of the Universe is increasing and expanding.

The Quran has already described the concept of the widening of the Universe in these words.

"With power and skill did We construct the firmament. For, it is We Who create the vastness of space." (51:47)

In brief, the Universe which is widely spread around us is an expedient and creative phenomenon of Almighty Allah. He has fixed a system of nature for each and every creature from which it cannot come out neither can it deny this. All creatures remain always busy in performing their duties within the spheres. The timings of the rising and setting of the sun are fixed. The moon also moves within its own orbit. The earth is also circulating around its axis. Day and night are following each other. The seasons change according to a particular time-table. The oceans, the springs, the rivulets, the streams, the rivers etc all are flowing in their respective directions. The whole journey of creatures is going on under the Divine law which in technical terminology is called servitude or obedience and which is the purpose of the creation of the Universe.

Here, it is essential to understand the real meanings of worship and servitude. In common words, bowing, prostration, fasting and prayer are called worship but this concept of worship refers only to human worship while angels, earth, sky, moon, stars, stones, and trees, beasts and birds etc. all worship their Creator. This worship is different from the human worship in its form. So, worship in its wider meanings is the name of obeying the dictates of Almighty Allah. As angels are complying with the orders of Allah, the clouds are emitting the

rain, all these are abiding by the dictate of Allah. When the sun is enlightening the Universe with its light, it is also the compliance of God's orders. It means that each and every particle of the Universe is performing its duty in obeying the dictates of Allah and is so busy in worship. He who obeys the orders is considered close to Allah and he who violates, like Satan, is regarded as discarded.

The described concept of worship bears a wider meaning in which the whole Universe including man is contained. But, since man holds a higher place as compared with all the creatures of the Universe, the concept and method of his worship are also superior.

The example of a disobeying man is worse than that of a small particle of material world which is engaged in the compliance of God's orders. Yes, with the compliance of the dictates of Allah man stands at par with other creatures of the Universe. And then, with abundance of worship, he reaches higher positions. If the meaning of human worship is restricted to this extent, a man can be imagined to be an angel but he cannot attain the status of human being. Therefore "in the presence of evil or bad the conscious effort for the selection of good is meant as worship". In accordance with this definition of worship every human action is included in worship and only this is the right significance of the word worship.

From the point of view of the origin of the Universe, the third doctrine is that of evolution which has exhaustively been presented by Miskwaih, a Muslim Philosopher of Persia,

in his book *Al-Fauz-ul-Asghar*. In opposition to the doctrines of emanation and the primordiality, his view was this that God has created this Universe from nothing and this is not primordial. The stand-point of Miskwaih is that every thing is formulated with the mixture of form and matter. The forms undergo changes while matter remains constant. But when matter adopts a new form, a new form takes the place of the earlier form. Two forms can never be present in a body simultaneously. He says that it becomes clear with analysis of the physical things that every thing depends for its existence upon some other thing. As animal takes birth from semen, semen is produced from blood, blood from diet, diet from plants, plants from elements and elements from substances. When substances are analyzed, these, ultimately, will assume the shape of form and matter. If one of them, is created, the other can not be declared as primordial. Out of this discussion the result is derived that the Universe began to be created in a particular time. According to Miskwaih, in this process of creation, the Being, initially, appears in the form of matter which comprises basic elements.

The higher stage is that of plants in which there is growth, development and the capacity to react to different stimuli, for example light, air and water etc. The herbs, grass etc. are the first stage. At this stage they do not need any seed for their birth and growth, neither they require it for the perpetuation of their species.

At the second stage there are those plants which have leaves, trunks, branches, fruits, and flowers etc. In the third stage are those shapes of plants for which not only seeds, preservation and cultivation is required but these plants need complete care. After cultivation fresh water, fertile soil and suitable climate are essential.

If we proceed further from this stage, the next step of evolution is that in which such species come into existence which reach closer to the animal life. Thus, the last stage of plants appears in palm tree in which sexual distinctions become evident. The female palm tree does not bear fruit until and unless copulation with male palm tree takes place. This stage is adjacent to the human stage. From this a still higher stage begins. This is the animal stage in which the characteristics of sensory knowledge, appetite and movement take birth. The crawling insects are its example. These are nearest to the plants which maintain their relation with earth.

At the next stage, animal life develops still further and in it, animal life is more liberated. Along with movement, sight, hearing, the capability of touch also appears. Other sensations are also developed gradually. Here, systematic procreation, begetting process etc. is present. The potentiality of self protection is also produced for which horns, nails and teeth etc. appear. In those animals, who do not have these tools, the planning tendencies to conceal, to run fast and to safeguard themselves are produced.

In animal life, monkeys are at that stage of evolution which brings them nearer to the human beings. In them, the initial signs of reason are visible which provide them the capacity to learn.

The last stage of evolution is man, in whom the attributes of reason and the potentiality of standing on two legs are present. These attributes give him the superior and higher status among animals. In advanced stages of evolution, more physiological changes also appear which gradually add the human sensory as well as spiritual capabilities. Man's spiritual evolution indicates that spiritual trend which underwent different stages from beginning to the end. Due to this very reason there is a connection and a sequence in various stages of evolution.

Later on, most of the philosophers, completely or partially accepted Miskwaih's theory of evolution. The western thinker and scientist Darwin has provided it scientific grounds while explaining this very theory. However, with Miskawaih, spirituality is predominant and with Darwin, material determinism is operative. The views of Bergeson also resemble with those of Miskwaih and Iqbal and Rumi also seems to be holding the views of Miskwaih. According to Miskwaih, the destination of evolution is God, Who created the Universe which is divided into two parts. One part is of heavens and the other is of the matter and the changing world. The first part is free from the influence of changes whereas the second is undergoing changes at every moment. This process of change as described by the Quran, is continuous.

"Every day in (new) splendour doth He (shine)"
(55:29)

Miskwaih says that at heavens the world is inclined from upwards to downwards and the material world is going from downward to upwards. And this is the very circle of existence or Being.

With reference to the three above-mentioned doctrines of the emergence of the Universe, a controversy is going on among the philosophers, particularly the Muslim philosophers while explaining plurality from the Unity have made the concept of the emergence of the Universe so complex and strange that the common reader instead of undertaking it, is perplexed. Farabi and Ibn-e-Sina, by admitting the primordiality of the Universe, denying the creation with Will. They maintain that the Universe emanated from God. Ghazali is an upholder of the view that the Universe was created by God with Will. But he declares God's will also as primordial alongwith Being of God. About this stand of Ghazali i.e the createdness of the Universe, and the primordiality of God's will, Maulana Muhammad Hanif Nadiv writes in the preface of *Tahafat-ul-Flasifa:*

"In Divine knowledge, a peculiar map of creation and origination is present from the beginning and this thing is included in the map that in this what tenor of existence and realization and when and with which relationships of time and duration will be filled in and when God Himself will manage to complete this map, when that stage comes or when God Wills,

this map assumes the shape of action and realization out of the academic status. Due to which fact, this change comes in, that is called "Will" in the terminology of *sharia*". (3)

The philosophers have raised objections and arguments on different aspects of Will. Ghazali has answered all these with full force. However, he himself benefiting from the Quran has admitted Almighty Allah as Omnipotent and Ruler of the rulers Who creates the Universe with His Will.

Miskwaih also was an upholder of the view of creation of the Universe with Will. But giving explanation of manifestation of plurality from Unity instead of primordiality, emanation or will, he has taken the support of the theory of evolution.

After Ghazali, Ibn Rushd again throws light on the philosophical aspects of this discussion and criticizes Ghazali's concept of primordial will. He asserts that if God's will has always been a part of His Being, the question arises as to why this will underwent action in a particular moment of time. So, it is essential to suppose such a reality that may be considered as the cause of this change. Then there must also be a cause of that cause and after that there must again be another cause. In this way an infinite series of reasons and causes takes birth. According to Ibn Rushd the only possible method of escaping this is that the eternity of the world should be accepted.

Is the Universe eternal or accidental? How and why plurality manifested from the Unity? These are the questions on the basis of which the above mentioned doctrine of universe

were compiled. Let us try to reconcile these theories philosophically.

God is unity and the Universe is plurality! For the answers of above mentioned question about universe, it is extremely necessary to know the Being of Almighty Allah. The Quran has described ninety nine beautiful Names of Allah. These are the Attributive Names of Allah or the Names of Divine Attributes or we may say that these are the very Attributes of Allah. *Al-Khaliq* (The Creator) is the Name of Allah and "creation" is His Attribute essential demand of which is the creature. The Being of Creator without creature and the existence of creature without Creator are un-imaginable. The Universe is created and God is the Creator. Therefore it would not be out of place to say in the light of the Quranic defined Divine Attribute "the Creator" that the Universe is the proof of the existence of God.

With deliberation over the Divine Attribute "the Creator" and over the mutual relationship of other Attributes, it is presumed that the Attribute "the Creator" is fundamental and other Attributes are subsidiary. For example:

If God is (*Qayyum*) eternal---------- the creation is (*Fani*) mortal

If God is Absolute------ the creation is dependant

If God is (*Qadir*) Powerful----- then all creation is under the control of His Power.

If God is (*Ma'abood*) God ------ He is worshipped by creation.

If God is Gracious, question arises---- to whom?--- obviously ----- to the creation.

If God is Merciful, ----- for whom? ---- For creation.

In brief, all the Attributes of God have their operational activities around the creation. We come to know that the manifestation of the Being of God has a special relation with the creation. Ibn-e-Arabi regards this relation as ***'ainiyyat'***. Farabi and Ibn-e-Sina call it **'emanation'** while Ghazali and Mujaddid Alaf Sani call it **'creation'**. Anyhow it is established in the light of the Quran that the Universe is due to the Will of Almighty Allah. Here, we must understand the difference between the Universe and the creation, so that God's Attribute "the Creator", the creation and the concept of Universe are not confused with one another. The Universe is created but universe is not the only creation. If only the Universe is considered as created, it entails the necessity of primordiality of the Universe. The Attribute "the Creator" is eternal with the Being of Almighty Allah. But without creation or non-being of the creation, how is the existence of God possible? However, the Creator is eternal with regards to His Attribute and His Being, while the Universe is accidental. Therefore, the Universe is a creation but it is not that eternally created which actually must have existence forever with its Creator. It appears that before creation of the Universe something had been created which is the manifestation of God's Attribute "the Creator". Here we seek guidance from Sultan Bahu's concept of creation, details of which will be described subsequently,

that first of all Allah created the light of Muhammad (peace be upon him) and then from the light of Muhammad, the whole creation was created.

On account of being eternal, the attributes of Allah have their manifestations also as eternal. However, the application of these Attributes is continuing, as specified in the Quran. "Every day is (new) splendur doth He (shine)". (55-29)

There is no Attribute of Allah, the manifestation or application of which depends on future. If, He is all Hearing and all Seeing (*Alsamee o Albaseer*) He is so from primordiality. If He is Alive and Eternal (*Haee o Qayyum*) He is so from primordiality. All His Attributes are with Him from primordiality. He is One, Whose concept is not possible without plurality. Unity and plurality both are mutually necessary for their own existence. If Unity is primordial, plurality should also be primordial. However Unity in its definite quantity is perfect and complete but plurality in its quantity is not definite. God Himself is Unity. Even a single creation with God gives birth to plurality. Logically no addition is possible in the quantity of Unity but plurality is undergoing ever increasing process of change and movement. Allah manifests His Attribute "the Creator" (*Alkhaliq*) in His will and with the word "Be".

With explanation of the distinction between the universe and creation, the concept of accidentality or eternity of the Universe is elucidated but the question of the manifestation of plurality from Unity remains un-answered.

According to Ibn-e-Sina, one cause has only one effect. Almighty Allah is the Primary Cause. He is One and Simple. From him the first intellect manifested. But as the existence of first intellect in relation to necessary Being is essential, similarly from first intellect the existence of second intellect and from second intellect, the third intellect and in this way, in the sequence, the existence of the tenth intellect is compulsory, from which the material Universe emanated. Thus Ibn-e-Sina gives explanation of plurality from Unity. The plurality for the sake of which He had to descend to the tenth intellect, stands proved with the first intellect. In simple words, plurality implies the Universe of multiple kinds whereas, in the language of mathematics 1+1=2(two) generates plurality (sets). It may be the creation of first intellect from the Necessary Being or may be the creation of the light of Muhammad (Peace be upon him), in fact the creation of plurality occurs at this very stage. So far as the Universe of multiple kinds is concerned, this is a voluntary act of Almighty Allah. Ibn-e-Sina's thinking that Allah is One, so, He can create only one, is not correct. With this the Attribute of Allah "Omnipotent" is rendered limited. It means that we are limiting the Un-limited. If it is essential to believe in God with all of His Attributes, so having the attribute of omnipotence as well, though, He is One and Unique but He has power to manifest plurality, at once, within time or gradually. We may even see its example in this world that how a creator of a lower level creates plurality. Just see the example of creation of animals that a female animal gives birth to so many animals at the same time. But how can we think

about God Who is Creator of all creators that He, being One, can create only one, as He Himself evidently declares in the Quran the creation of plurality with His Will.

"He is the Creator of the heavens and the earth. He has made for you pairs from among yourselves and pairs among cattle, by this means does He multiply you:"

(42:11)

In fact, being One God. Whether He can create more than one or not at the same time, is a childish question. However, the philosophical question is, actually, about the primordiality and the accidental nature of the Universe. The possibility of reconciliation of both theories is that the Universe is primordial as well as accidental. It means that the Universe is an accidental manifestation of the eternal Will of God. Here the word eternal has only been used along with the word Will for the sake of mere understanding. Actually there is no other form of Will of God except of primordiality. The will of God implies the knowledge of God. He, due to His Name *"Al-Aleem"* (All Knowing) is knower of each and every thing on account of His Attribute of knowledge. Like all other Attributes, this attribute also is eternal with the Being of God. Instead of temporal division, like past, present and future, His knowledge comprises constant temporal unity. For instance, Pakistan was established in 1947. This is quite ridiculous to think that God comes to know after the establishment of Pakistan that, well, Pakistan has been established. The implication of absolute knowledge of God is that He knows primordially that Pakistan would be established on ground in

1947. It will be the month of August and 14th will be the date etc. When the establishment of Pakistan will be related to the knowledge or Will of God, the primordilaity of Pakistan, will have to be admitted. Whereas, relating its establishment to 14th August 1947, the establishment of Pakistan, will have to be admitted as accidental.

The problem of the emergence of the Universe can be understood and got understood just in the same manner.

SUFISTIC CONCEPT OF UNIVERSE:-

We have already known in the previous pages that the Universe and the creation emerged with the Will of Almighty Allah "Verily, when He intends a thing. His command is "Be" and it is" (36:82)

The Sufis made efforts on their own behalf to know this secret that behind this word "Be" which sentiment of truth was operative that became the cause of the creation. In this very connection, the Sufis repeat a famous *Hadith-e-Qudsi:*

"I was a hidden treasure, I liked to be recognized, so I created the creatures".

(*Madaarij-ul-Nabuwwat*
Shah Muhammad Abdul Haq Niwal Kashor ..2:782).

While explaining this *Hadith-i-Qudsi* the sufis maintain that meaning of hidden treasure is that the Being of God was, at that stage, yet a secret along with His Names and Attributes. Then from within Being a sentiment arose. "So, I liked" entails

this very sentiment. But this sentiment of likeness was manifested with such intensity that Sufis called it love (*Ishq*). This love alone was the sentiment of truth on the basis of which the Universe came into existence.

According to the Sufis, this sentiment of love has been endowed to man from God and under this very sentiment returning towards Being of God is the natural demand of man. This is the reason that sufis regard union with Being of God as highly commendable in the way of *suluk* and gnosis. They use for this the technical term *"fana fillah"* which has three stages. At the first stage a *salik* is *fana fi-al-shaikh*, that is to say, he annihilates himself before the dictates of his spiritual guide. The second stage is that of *fana fi-al-Rasool. The Rasool* (Apostle) is the leader and source of spirituality of all spiritual guides. To lose one's self in his obedience is the stage of *Fana Fi-al-Rasool*. The third stage is that of *fana fillah* where a man completely merges his wishes into the Will of Almighty Allah. He is so absorbed in the Being of God that he does not see anything except God so much so that he negates even his own self. The whole Universe emerges before him as one being. This sufistic concept of Universe is called the concept of Unity of Being also.

As for as the Being of God, Universe, Being, and Attributes are concerned, two schools of thought of sufis have turned into the movements. One is Unity of Being and the other is Unity of Manifestation. Let us see what are the points of view of both these schools of thought, about the Universe.

The Sufis belonging to school of thought of Unity of Being are upholders of the *ainiyyat* of God and the Universe, but, in this way they consider the existence of the Universe as imaginary. The real Being is only of God. The Universe and plurality of things, in the Universe, is merely an illusion of vision. When a gnostic casts a glance over plurality, he sees Unity all around whereas to a non-gnostic, due to limited span of vision, there seems to be a plurality in the Universe. The sufis of Unity of Being's school regard the existence of the Universe or plurality as only glimpses of Unity. According to them, there is no independent existence of the Universe.

A large number of Sufis are the upholders of the concept of Universe based on Unity of Being. They have adopted this concept on the basis of above- mentioned *Hadith-e-Qudsi* that Allah was a hidden treasure. When He liked to be recognized, He manifested Himself. There is only His Unitary Being's presence everywhere. The plurality that we see all around is an illusion of vision.

The presenter of this notion, Ibn-e-Arabi has, no doubt, tried to describe it with proofs and argumentation, but in order to undergo this experience, one has to go through the stage of revelation and illumination. This is an inner experience in which the Divine light and glimpses dawn upon the heart of a *salik*. In this state of absorption, a *salik* declares the whole Universe as the *ain* of Being.

The second school of thought of Sufis is of the Unity of Manifestation. The upholders of this school refutes the *ainiyyat*

between the Universe and God and regard the Universe as completely different and separate from the Being of God. Allah is the Creator and the Universe is the creation. The presenter and illustrator of this view is Mujaddid Alaf Sani, who explains in his writings about the creation of the Universe in this way!

"There was Almighty Allah and nothing was there with Him. When Allah wished that He should manifest His hidden excellences then each of His Names demanded a manifestation so that He may reflect His excellences in that manifestation. Nothing except non-being, is capable of becoming manifestation of Being or subsidiaries of Being, because the mirror or a manifestation of a thing is an opposite and confrontation of that thing and in opposition and confrontation of being is only non-being. So Almighty Allah with His Perfect Power determined a manifestation of each and every Name out of His own Names and brought it about in the state of sensation and imagination whenever and howsoever He wished. As quoted in the Quran :

"He created things whenever and howsoever He wished" and related to it the eternal arrangement". (4)

When He willed to create the Universe He created in His Being the attribute of Existence for this purpose. Then He put the shadow, reflection or image of His Being on its pure non-being. This resulted in the birth of possible existence that is to say pure non-being attained the attribute of existence and it came into existence from non-existence. In Unity of Manifestation's concept of the creation of the Universe, all

things of the Universe are "possible existences" and Being of God is a "Necessary Existence". The possible existence is the result of the amalgamation of non-being and Being. When Almighty Allah put the reflection of all of His Attributes into the opposite non-beings (5) then each non-existence of these Attributes did not remain non-existence, it was graced with the existence of that Attribute.

The supporters of Unity of Manifestations' concept of the creation of the Universe hold this opinion about the followers of the Unity of Beings' concept of the creation of the Universe that to a *salik*, in the state of commotion, the Universe and God seem to be *ain* of each other. *salik* himself begins feeling the relationship of *ainiyyat* with God. The abundance of love and intoxication and the glimpses of Being dazzle the sight so much that with the concealment of the Universe only Being remains visible. This state is an illusion and mere appearance in which most of the people of *sukr* are absorbed to the extent that they see even in their own beings the manifestation of Almighty Allah. The detailed description of the Unity of Being and Unity of Manifestation has already been presented in the third and fourth chapters. Here this account seems to be quite sufficient.

Three different concepts of Universe are prevalent among the Sufis. One is that group which holds that the Universe is the Divine Being's excitement of the inner love. In this belief they indicate love for each and for every particle of the Universe. They regard the vision of God as the boon of

love. The second group of sufis is that which considers the Universe as the *ain* of Almighty Allah. This is Allah Who adopts the guise of things of the Universe after descending gradually. They regard *fana-fi-al-Dhat* (absorption in self) as the ultimate destination of sainthood. The third group of sufis benefits directly from the Quran and *Sunnah* and gives importance to the station of *baqa billah* after *fana fillah*. Therefore this group is also intoxicated with love and emotion and after achieving the station of servitude sees God and Universe as separate from each other. It maintains that God created the Universe with Will.

Let us see that as a Sufi and as a philosopher Sultan Bahu belongs to which school of thought.

THE INTERPRETATIONS OF SULTAN BAHU:-

Sultan Bahu has specified no chapter in his books on this subject, yet in some books, he has briefly described some views which throw light on his concept of creation.

Since, Bahu belongs to the Sufistic school, he has adopted the methodology of *tasawwuf* for expressing his thoughts and views. He brings under discussion the metaphysical thoughts to such an extent as to be proved helpful to a *salik*. He regards the knowledge or the concept of the Universe as a medium to get gnosis of the Being of God and the cause of the accomplishment of *saluk*.

As has already been pointed out in the third chapter, Bahu seems to be influenced consciously or unconsciously by Ibn-e-Arabi. That is why he, while adopting the doctrine of *Tanazzulat-i-Sittah.* (Six Descendents) has also interpretted the creation of the Universe in the light of the famous *Hadith-i-Qudsi* which has been made the basis of thought by most of the Sufi-philosophers.

"I was a hidden treasure. I liked to be recognized, so verily I created the creatures".

Sultan Bahu has started his *Risalah Roohi* with this *Hadith-e-Qudsi* according to which the word "*kunto*" i.e "I was" implies the status of *Ha-Hooiyyat* while from "*kanzan*",- *Ya-Hoot,* from "*makhfiyan*"- *La-Hoot,* from "*fa-Ahbabto*"- *Malakoot,* from "*an-Ourafa*"- *Jabroot,* and from "*fa-khalqto ul khalaq*" the status of *Naasoot* is implied.

The first status, *Ha-Huwiyyat* implies *Dhat-e-Bahat.* Here is He in Himself. No Attribute or example of Him can be described. This status is called "*Tanzeeh*" where the Being of God is above and pure from all Attributes. In the words of Mujaddid Alaf Sani, He is beyond of beyond and again beyond of beyond. Ibn-e-Arabi has called this status "Singularity". He has no partner. This status is away from all sorts of Attributes of Being and Actions. He is above all relativities and determinants. When Bahu calls this status *Ha-Huwiyyat,* it means *ainiyyat* (Actulaity) of Being and Attributes and the dimension of His Manifestation.

In the second status, Being and Attributes seem to be separate. The Sufis have mentioned this status with several names, out of which *Haqiqat-e-Muhammadia* (peace be upon him) is more popular. This determinant is also called first status, the Absolute Intellect or First Intellect and *Kanzul Kanooz* (Secret of all secrets) also. Bahu has used the word *Yahoot* for this status, in his *Risalah Roohi* that here the caller of *Howa, Dhat-e-Baht* is manifested.

At the third status, there is a discrimination between Attributes and Names. Here the glimpses of the Attributes and the Names of Almighty Allah are visible. This status is higher than the status of the souls. Bahu has given it the name of *makhfian (Lahoot)*. (Oneness- a status of God)

The fourth status is that of the world of souls, which is called *Alam-e-Jabroot*. The dialogue between "Allah and souls "Am I not your Sustainer" and "Why not" was carried out at this very status. This is *Maqam-i-Jibraeel* as well who has also been a medium of *wahi* (inspiration) between Allah and the Prophets. He was also a link between Creator and the creation. This very status becomes a connection between the world of souls and the world of bodies. In Risalah "Roohi" this status of *an-Ourafa* has been called *Jabroot*. (The world of Souls- a cosmological status)

The fifth status is called *Alam-i-Misal* or *Alam-i-Malakoot*. Here the images or pictures of the whole world are prepared. According to Ibn Arabi, at this status, *Aayan-i-Sabita* adopt a particular shape just as before the construction of a

building its map is prepared. Bahu has called this status in conformity with the mentioned *Hadith, fa-Ahbabto*,(so I liked) that is, *Malakoot*. (The world of Ideas)

At the sixth status, the world of bodies or the world of manifestations appears. Here shapes and forms are manifested and a varaiety and different kinds are seen, meaning to say, the world of existence is manifested. This is called *Alam-i-Nasoot*. Bahu has written about this *fa-Khalaqto-ul-Khalaq* i.e *Nasoot*. (The world of bodies)

In this arrangement of the statuses, the first three i.e *Ha-Howiyyat* (Singularity) *Yahoot* (Unity) and *Lahoot* (Oneness) are called Divine Statuses and the rest of the three statuses i.e *Jabroot* (the world of souls) *Malakoot* (the world of Ideas) and *Nasoot* (the world of bodies) are called cosmological statuses. The completion of degrees and statuses is seen in the creation of man who has got status of the most respected creation and on whose head is adorned the crown of viceregency of Almighty Allah. This seventh status is also called the comprehensive status. Noor Muhammad Kalachvi, while explaining Bahu's statuses of manifestation, as per described in Risalah "Roohi", writes in *Makhzan-ul-Asraar*":

"Six statuses are called *Tanazzulat-e-sittah* i.e six *Tanazzulat*, which means that Almighty Allah was firstly Absolutely One and Alone. That is to say there was Allah and with Him there was nothing existent. So, Allah manifested from concealment and descended towards plurality from Unity and with this manifestation and descent, six types of

Tanuzaulat occurred. So in the first descent Allah manifested Attributes from Being and in second descent, He manifested Names from Attributes. In the third descent He manifested Actions from Names. In the fourth descent He manifested Effects from Actions. In the fifth descent He manifested *Aayan* from Effects. In the sixth descent, He manifested the respected man from *Aayan* and his being became existent. Out of these statuses the first three statuses are called the Divine statuses and the last three statuses are called the cosmological statuses and the last status is called the comprehensive status. From the first status of Being to onward statuses, the manifestation is of epistemological nature while the last three statuses are called *Ainy* manifestations i.e. the statuses of perceptible nature.(6)

With above cited comparison, we can easily judge that Bahu has tried to establish a literal and inner link between the words of *Hadith-i-Qudsi* and the statuses of manifestation. Not only this but at another place, while explaining the mentioned *Hadith-e-Qudsi* he writes in the description of "*Kun Fayakoon*" ("Be and it is").

"Allah has stated I was a hidden Treasure then I liked to be recognized so I created the creation".

After this two hands of Power (right and left hands of Power) came out. Then, Almighty Allah saw towards left with wrath and majesty, so from that side the Satanic fire appeared. Then Allah saw towards right with kindness and affection and mercy so the light of the Prophet (peace be upon him) manifested which was brighter than the sun. Afterwards Allah

said "*kun*" (Be) so the souls of all creatures and existents as wholes and as parts, status-wise and class-wise and in arranged lines stood up respectfully with the command of Almighty Allah, being attentive towards Him because the soul is the directive of Allah. Then Allah said, "Am I not your Sustainer?" Upon this all small and large souls requested together "Yes you are our Sustainer without any doubt". Then some souls denied and were abashed as the souls of infidels, polytheists, hypocrates, and liars. Some souls were quite happy and blissful while saying "Yes". Afterwards Allah said "O souls! Ask for anything as you wish, I will grant you that". All souls requested: "O Allah: we ask for You alone from You".(7)

This analogical description of Sultan Bahu does not end here but in addition to this he writes that Allah presented elegance and worldly beauty and splendour to all souls. First of all, the Satan entered the world, following his self and shouted twenty four voices loudly which were based on worldly enjoyment and delight and vice. On hearing these voices nine parts of the souls went towards the Satan. These souls entered the party of the Satan. The tenth part of the souls kept standing before Almighty Allah. Allah said to these souls; "ask for anything so that I may grant that to you" The remaining souls requested "O Allah we ask for you alone from you" Then Allah manifested paradise and the beautiful feminine creature of the heaven (*hoor*) etc. upon them, from His right side. Upon this nine parts, out of the remaining souls, entered the paradise through the medium of *Shariat-e-Muhammadi* (peace be upon him). There they gave call of prayer with beautiful voice. Upon

this all the pious and God-fearing people entered the paradise. However one part of souls remained standing before Almighty Allah. They, neither paid attention towards the worldly Satanic voice nor the voice of the prayer reached their ears. These people were fond of the vision of Almighty Allah and were *fana filah and baqa billah*. They, being obedient to the holy Prophet, remained graced with the sacred assembly of Muhammad (Peace be upon him). They got the title of *Faqir Aarif Billah*. (Saints with gnosis of Almighty Allah).

CREATION OF GOOD AND EVIL:-

From the above-mentioned analogy, it may be assessed that according to Bahu, the Creator of good and evil is the Absolute Being. Good is concealed in the *sharia* (Law) of Muhammad (Peace be upon him) and evil is in the obedience of the Satan. Bahu writes at another place. "From good, Allah has created the holy Prophet and name of his followers is *Ahl-e-Sunna wal Jama'at* (Sunni sect). Allah has created Islam from good and from evil, Allah has created infidelity and from evil Allah has also created the Satan and the insinuating self and from evil He has created the world". (8)

Just as the purpose of manifestation was the obvious brilliance of the light of Muhammad (peace be upon him), in the same way the purpose of the creation of the Universe was the manifestation of man, in whom Almighty Allah has concentrated all His excellences and who has been created according to the standard of the best mould. For this very reason, he has been prohibited from following the twenty four

voices of the Satan through *sharia* (Law) of Muhammad (peace be upon him) Bahu has mentioned these twenty four voices in his allegorical description. A person who, accepting these voices, for example music, immodesty, lust, wine drinking, bad innovation in religion, avoiding prayers, singing and playing the instruments of music, deserting community, negligence, pride, greed, jealousy, simulation, haughtiness, hypocracy, back-biting, polytheism, infidelity, ignorance, falsehood, suspicion, bad actions, wickedness, slander, clapping and other Satanic voices entered into the favorite place of the world. He comes down to the level of the lowest of low. Therefore the relation of his soul is with that group of souls who were abashed of saying "yes" to the question put by Almighty Allah, that is the infidels and hypocrites etc.

That is why Bahu in his teachings forbade again and again to be involved in the worldly affairs and be amused in the material desires. Twenty four voices of the Satan are, in reality, calls of the love of the world, the avoidance of which according to Bahu is to be abstinent. Hence, no body can be gnostic or *faqir* without abandoning the world, that is, the love of the world. The second path is *Sunnah* i.e. *Shariat-e-Muhammadi* (peace be upon him) which is all goodness. No body can claim to be attaining to any position in servitude without treading this path.

Bahu does not bring into discussion the motives of good and evil nor does he provide an opportunity to his reader to indulge in any philosophy. But by adopting a method of an

adviser, he preaches goodness only and prohibits from evil. However, one's mind is confused at that time when he says in clear words. "O true lover! Know it that most irreligious people assert that goodness and badness, all is from God. (9)

It seems here, someone else, other than Allah is responsible for good and bad. At this stage of understanding, it is quite possible that some persons may indulge into a contradiction. However, in fact, there is no contradiction in the teachings of Sultan Bahu. When he says like this that the Creator of good and bad is Almighty Allah, he means good and evil in itself. But, when he talks about goodness and badness, and he regards those people who link these with Almighty Allah as irreligious, he denotes from it good and bad actions. Since actions are related to the performers of actions so, the responsibility of goodness and badness of actions rests with the performers of those actions. If this is not believed in this way, the Islamic theory of good and evil and reward and punishment is entirely changed. As Bahu is also a supporter of Unity of Being's concept, so when we talk about the creation of whole and part, he considers good and bad also as manifestation of the Divine elegance and majesty. But when these characteristics are associated with actions, he considers man as responsible for this. He regards only man as deserving reward and punishment for his actions. According to Bahu, both characteristics are present in the world. Now it depends upon the man whether he wishes to adopt good or bad.

CONSCIOUSNESS OF THE SELF OR SENTIMENT OF LOVE (*ISHQ*):-

With reference to the doctrine of creation of the Universe Ibn-e-Arabi has sought the support of famous *Hadith-e-Qudsi*, "I was a hidden treasure, I liked to be recognized, So verily I created the creation". The details have already been presented in the previous pages. According to which the creation of Attributes is due to the Allah's consciousness of the Self. When Allah became conscious of Himself, He gained consciousness of His Attributes. In the second degree of *tanazull*, He gained detailed consciousness of His Attributes. Then in the last three degrees it manifested in the shapes of *Alam-e-Jabroot*, *Alam-e-Malakoot* and *Alam-e-Nasoot*. So, what is the Universe except this that He Himself is and His some Attributes and Names have been manifested in the shape of the things of the Universe.

Bahu has used the term sentiment of love (*Ishq*) instead of the consciousness of self. Ibn-e-Arabi regards the consciousness of self as the cause of the creation of the Universe whereas according to Bahu all this plurality is the fruit of Unity's evident sentiment of love. Bahu also takes the support of the same famous *Hadith-e-Qudsi* while describing the philosophy of creation. From *fa Ahbabto* (So I liked or I wished) appears the sentiment of love. This very sentiment of love became the cause of creation or manifestation. Since Absolute Being wished to manifest the glories of His beauty and elegance, therefore the inner love of Being Himself

inclined to manifest His elegance and majesty. Then after passing through spiritual worlds gradually this Universe came into existence. Bahu says about this state. "He Himself plays the game of love, He Himself is sight, Himself seer and Himself seen. He Himself is love, Himself the lover and Himself the beloved. If He un-veil Himself, there is only One Being. The duality, we see in it, is all due to squint of our eyes". (10)

According to Ibn-e-Arabi, the real existence is that of the Divine Being and the Universe and the plurality of the things of the Universe is merely an illusion of the sight. The existence of the Universe or of plurality is only the glimpses of Unity or as its determinants. In itself, there is no existence of the Universe. Bahu regards all this as the game of love. He says, "What is the reality of the creation of the Universe in addition to this except that Divine love (Being of God) making thousands of manifestations a sparkling mirror is watching His beautiful face" (11) and that is all.

CONCLUSION:-

From Bahu's interpretations, as per described with reference to the Universe, four dimensions of his concept of the Universe come up before us:

1. Pantheistic concept of the Universe.
2. Creation of the Universe with Divine Will.
3. The Source of creation — the sentiment of Love.

4. *Haqiqat-e-Muhammadia* (The Light of Muhammad) (peace be upon him.)

When we review Bahu's concept of universe with reference to these four aspects, we find an amalgamation of knowledge & action in his personality. He seems to be stationed on the statuses of Sufi, philosopher, *Fani-Fillah* and *Baqi-Billah* at the same time. When he describes the manifestation of the whole world through decendence (*Tanazzulat*), he seems to be standing in the line of the Sufis of the Unity of Being's school of thought where a *salik* finds only Him present all around. A *salik* sees the glimpses of the Divine Being on every side so much so that one's own self is also negated. This state of *sukar* and intoxication is the characteristic of a real Sufi.

Bahu enters into the discussions of the Muslim philosophers after explaining that very Hadith-e-Qudsi in terms of Unity of Being's school of thought. His stand-point is this that the creation of the Universe is a manifestation of Will of Almighty Allah. However, Bahu does not involve himself in the discussion of the temporal or non-temporal or primordial nature of Will. He, keeping in view the Quranic words. *"Alasto Bi Rabbi Kum"* (Am I not your Sustainer) (12) and its answer "*Balaa*" (yes) presents the phenomenon of creation. He points out the establishment of three schools of thought, Atheism, Pantheism and Theism since that very first day. The people whose souls regretted after saying "*Balaa*" (yes) belong to the first school. After coming into the world such people made

their own selves and psychological and material desires as their god but denied the Lordship of Almighty Allah. All infidels, polytheists and ignorant of God are included in this group. They are overawed by their complex of egotism. They regard themselves as the reason incarnate. This group is of Atheists who considers the creation without the Creator and the Master.

When Allah cast glimpses on the souls of the second group, they being intoxicated with these glimpses proved Almighty Allah without negation. After coming into this world and seeing His reflection in every thing they considered the phenomenon of nature as Necessary Being. Pure Being was seen present everywhere. This group is that of the Pantheists. That is to say according to them all is that Necessary Being.

Third group is that on whom, on the primordial day, the glimpses of *"Alasto"* (Am I not) was cast, they after coming into this world also fulfilled the answer "*Balaa*" (yes). They saw Allah as Sustainer and their own self as servitude separate from each other and they expressed themselves not only on epistemological level but also they practiced this. They negated their own self, sacrificing themselves like moth, on the light of Beauty. They negated their baser desires and mortal gods and proved One God as Necessary Being. This group is that of Theists. That is to say the creed that everything is from Him and He is the Creator and Master of all.

The third dimension of Sultan Bahu's concept of creation is to believe the love (*Ishq*) to be the reason of creation. However, with this distinguished aspect even he

keeps focus on the concept of Unity of Being which is evident from this sentence of Bahu, "He Himself is Love Himself the Lover and Himself the Beloved". Lover is the subject, Beloved is the object whereas in between these two, the medium and link or source is Love which is a sentiment, will or an explanation of *fa Ahbabto*. (So I liked). In other words, Lover-- is the Being of Almighty Allah. Beloved-- is light of Muhammad (peace be upon him), the creation (i.e. Universe) and the love-- is a link between Creator and the creation.

Fourth dimension is the light of Muhammad (peace be upon him). It is to be clearly understood that here the serial number is not according to the arrangement or descending statuses, but, is only as one aspect of Bahu's concept of the Universe while Bahu regards creation of the light of Muhammad (peace be upon him) as the first descent. He says in clear words that first of all Allah created the light of Muhammad (peace be upon him). Then from the light of Muhammad (peace be upon him). He created all creations.

It should clearly be comprehended that in Sultan Bahu's concept of the Universe we see an amalgamation of both doctrines i.e. Pantheism and Theism. But the Creator and the creation are both mutually separate. The Creator is One and Unique, Who is the real God.

SOURCES AND NOTES

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4. Shaikh Ahmad Sir hindi — *Maktoobat-e-Rabbani* Translator: Qazi Aalim-ud-Din III Maktoob P-58
5. Non-beings (*adm* and *aadam*) is the plural of non-being — The state of non presence before the presence of Attributes. This term has been used by Mujaddid Alaf Sani.
6. Noor Muhammad Kalachvi — *Makhzan-ul-Asraar* P-34-35
7. Sultan Bahu — *Kolid-ut-Tauhid Small* P-14
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9. Sultan Bahu - Do -
P-113

10. Sultan Bahu *Risalah Roohi*
P-1

11. Sultan Bahu - Do -
P-1

12. Aaraf 172 Part 9
Section 12

CHAPTER 6:

SULTAN BAHU'S NOTION OF PERFECT MAN

- Quran's Ideal Man
- Sufis' Concept of Perfect Man
- Freedom of Will (Determinism and Indeterminism)
- *Fana-o-Baqa*
- Sultan Bahu's Concept of Perfect Man
  - (a) The Powers of Perfect Man
  - (b) The Grades of Perfect Man
- Sources and Notes

SULTAN BAHU'S NOTION OF PERFECT MAN

QURAN'S IDEAL MAN:-

Most of the metaphysical concepts e.g. creation of the universe, life of this world, life hereafter, heaven, hell, First and Last, all are directly related and linked with man. If we think from a broader point of view, it is felt that the whole world has been decorated for man. The Quran is the speech of Almighty Allah, and the Universe is His action: - however, in both, man holds a central and fundamental position. Every verse, every sura of the Quran and similarly each and every part of the universe, is surrounded around man. However, there are two forces in this world, which are related to man, one is **good** and the other is **evil**. Both these forces, on the one side are bearers of an objective character, on the other side, these are present in man subjectively also. The focal point of these forces is the self of man. Here the question arises that man is basically good or evil?

For the sake of just understanding, we may presume that he is evil. As at the time of the creation of man, the angels said to Allah that man will indulge in quarrelling and disruption in the world. He will shed blood and will be involved in murder. So why to create him! But Allah said in answer that He knew what they did not know: -

"Behold, thy Lord said to the angels I will create a vicegerent on earth. They said, "will thou place therein one who will make mischief therein and shed blood, whilst we do celebrate Thy praise and glorify Thy Holy (name)"? He said, "I know what ye know not". (2:30)

The angels pointed out the aspect of evil in human temperament. But Allah's saying "I know what you do not know" signifies that man basically is not evil, because Allah has made him with His own hands and appointed him His deputy and vicegerent i.e. *khalifa* on earth. The vicegerent obeys and follows his Master and there is no doubt about the goodness of the Master (i.e.God) So, due to this very relation to Almighty Allah, the basic nature of man is, without any doubt, good. Now if man is basically good, the question arises wherefrom the evil comes into him?

'We have in deed created man in the best of moulds, then do we abase him (to be) the lowest of the low, except such as believe and do righteous deeds for they shall have a reward unfailing". (95:4 to 6)

In these verses of the Quran, the fundmental characteristic of man has been described, which is *"ahsan"* i.e. good and the creation of man is in the best of moulds but from this high and superior position, man falls on the lowest level of "lowest of the low" which is totally evil. In above-cited verses of the Quran, both i.e. good and evil have been declared as conditioned upon faith and good deeds.

The goodness is the bestowed characteristic of man, whereas evil is an acquired one, which a man gets with his own will. A child born on the nature of Islam, but his parents and the environment push him away from his nature. Man is a combination of soul and body. Body has the secondary position and soul is primary which is a directive of God. Mujaddid Alaf Sani says that man is primarily full of soul and the soul is subject to the directive of God (*Amr e Rabbi*), "soul was basically inclined towards seeking the pleasure of God, but it was turned towards the world of creation. That is to say, it was given a body. After getting physical entity, some new characteristics like revolt and rebellion were developed in it. This very situation made the soul in need of its purification and sanctification by strengthening its natural inclination. The characteristic of revolt is the real source of all evils. Due to this characteristic, soul becomes distasteful to goodness and is inclined towards badness. This is the state which is called insinuating self (*Nafs-e-Ammara*). But in spite of this revolt, it has a temperamental capacity to overcome the wickedness. After sanctification, a state of repentance and regret gradually develops in it, which is called, the rebuking self (*Nafs-e-Lawama*). From this stage, if the soul attains another higher level, then a harmony with the dictates of Allah has been produced in it, to the extent that obeying any order or keeping away from some negative values, do not cast any burden on it. The name of this degree of spiritual evolution is the contented self (*Nafs-e-Mutmuennah*). This stage is the perfection of

humanity and this is the ideal of man and this is the objective of the creation of man". (1)

As stated above, the fundamental characteristic of man is goodness, he comes into the world with goodness. After coming into the world, he has to perform actions, because the world is a place of action (*Dar-ul-Amal*). Human actions depend on intentions and intention is a part of faith. So, faith and action alone are the cause of the accomplishment of good and evil. For the choice between these two, Allah has granted freedom of will. He has said, "let him who will believe and let him who will reject (it)". (18:29)

Acting on the basis of this very freedom those men who, during their short stay in the world, remain busy in the accomplishment of goodness, for them Allah announces the good news of reward and prestige. And those who strive for completion of evil, for them Allah pronounces the threat of punishment and the news of loss: -

"By (the token of) time (through the ages) verily man is in loss, except such as have faith, and do righteous deeds and (join together) in the mutual teaching of truth and of patience and constancy." (103:1 to 3)

Here, Almighty Allah has stated with an evident note that generally speaking, man is in the loss. But the people who believe in *Tauhid* and remain steadfast on righteous deeds, they are not in loss, rather, in opposition to the loss, they are in profit. The relation of this loss and profit is with the time. The reason of Allah's oath is this very relation.

Time or world is just like an examination hall. Here the question paper is distributed and the Answer-sheet is also made available. Man solves the question paper on the sheet of life. The entire life is the time fixed for doing the question paper. The day of resurrection is the day of the result, when every person will get his correct award for his actions.

In the light of the above referred verse, two groups of human beings come up before us. One, which is in loss, while the second group is in profit. This second group is the group of Allah, whereas the former group is the group of Satan, in which the infidels, Polytheists, hypocrites and the followers of the insinuating self are included.

"The evil one has got the better of them, so he has made them lose the remembrance of Allah. They are the party of evil one, that will parish." (58:19)

"Thou will not find any people who believe in Allah and His Apostle, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts and strengthened them with a spirit from Himself and He will admit them to gardens beneath which rivers flow, to dwell therein (for ever) Allah will be well pleased with them and they with him. They are the party of Allah. Truly, it is the party of Allah that will achieve felicity."

(58:22)

Just as there are present two forces of good and evil, truth and falsehood, right and wrong, in the same way, there are present and active two parties of human beings. These two

forces are also fighting with each other in the corporeal being of man. In reality, man is a combination of the two characteristics.

1. Human characteristics
2. Animal characteristics

These both characteristics do exist in a human being which are particularly related with the "self". In an ordinary man these characteristics remain at war throughout life. In a man, in whom the human characteristic dominates the animal characteristic, the human attributes become more distinctive and he, entering into the party of Allah, gains benefits, while in the second form where the animal characteristic dominates the human characteristic, he is apparently a man but, in reality, he is an animal. He becomes the slave of his Self and is related to the party of Satan. In the Quran, the attributes which have been described as negative, for example: man is the ungrateful, disobedient, cruel, ignorant etc. all such negative attributes relate to this very party, about which Allah had declared loss in *sura Al-Asar* (a Quranic verse).

Now, the subject of our discussion is that man, who is a member of the party of Allah, who is decorated with human attributes, who has come out of loss and profit alone is his fate. The party of Allah is such a group in which all men are equal in human attributes and in the acquisition of profit. That is to say they are all successful in the examination, but from the point of view of position, grade and degree, they are at

different levels. "The most honoured of you in the sight of Allah is he (who is) the most right out of you". (49:13)

In this verse, we come to know about gradation among human beings. "Those of you" means such people who as human beings develop and after entering into the circle of Islam, have been designated as Mo'min (the faithful) and who are present in a particular period of time. "The most honoured" implies that there is an empty space at a peak, a competition is going on, whosoever among the present human beings will take courage, he will surmount this peak. But the condition for this is righteousness and righteousness alone. It means that the most honoured had been conditioned with righteousness. Now, we must try to know what is righteousness and how its achievement is possible.

"Righteousness is used in *sharia* (law) in two meanings, one is "to be afraid of" and the second is "to avoid". It becomes clear after pondering over it that the real objective is to "avoid" sins, but the reason of this is "to be afraid of". Since, only when there is a fear of any thing in the heart, one avoids it.

"It is described in a *Hadith* that when the verse "Be afraid of Allah, as is the right way of being afraid of, was revealed, the companions of the Prophet (peace be upon him) were frightened because they understood that the obligation of being righteous had been made binding on them from that very day, whereas the achievement of righteousness is difficult from the beginning. The obligation of the righteousness, on the one

hand, means that one should adopt that form of righteousness which is consistent with the glory of Almighty Allah. (This meaning is not included in the verse, because it is out of the reach of a human being and its bindingness is beyond the capacity of man. The second meaning is this that the righteousness, which is within the capacity of man and is also capable of being consistent with the glory of Almighty Allah, should be adopted. This very meaning of the verse is desired.) When the companions indicated the difficulty, another verse followed and that was "Do righteousness upto the limits of your capabilities." That is to say, for the time being carry on righteousness to the extent to which you can and then make progress till you are capable of achieving maximum of it. This verse illustrated the previous verse. There are degrees of righteousness. One righteousness is this that one should avoid infidelity and polytheism. The second degree is this that one should not desist virtuous actions and should not perform forbidden actions. Then, as will be the actions, the same type of righteousness will be produced. With the perfection of this righteousness, the faith also will be getting perfection, till the degree of *ehsan* will be achieved, which is the highest degree of faith. This is the highest stage of righteousness as well and this is the stage which is required". (2)

After this explanation of righteousness, we must know what is the distinctive characteristic for the recognition of the righteous persons, who are the most honoured. Let us seek guidance, in this regard, also from the Quran.

"It is not righteousness that you turn your faces towards east or west. But it is righteousness to believe in Allah and the last day. And the angels, and the book, and the messengers, to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the way – farers, for those who ask, and for the ransom of slaves, to be steadfast in prayer and practice regular charity, to fulfil the contracts which you have made and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God-fearing." (2:177)

If we extend further the meaning of righteousness so, just as the meaning of worship is wider, which has been described in the chapter on the concept of the Universe, in the same way righteousness bears wide meanings. In the light of the above-cited verse, the conditions which have been described about the righteous persons are as under:

1. Faith — that is to say the faith in Allah, the messengers, the book, the angels and the life hereafter.

2. Rights of the people — that is, one should take care of relatives, orphans, the needy persons, the way – farers and the slaves — in fact of all human beings.

3. The rights of Allah — one should be steadfast in prayers, should observe fast and perform Haj, that is to say the fulfilment of the pillars of Islam.

4. Patience and thanksgiving — that is to say one should show patience and gratitude in the face of troubles, one should, in no circumstances, be ungrateful and disobedient, because disobedience destroys the worship and labour of the whole life.

As the concept of worship covers each and every action of human life, similarly, righteousness also, which is the fruit of worship alone, encompasses the whole social life of man. In above-mentioned arrangement, after faith, the rights of human beings have been regarded as essential for the completion and formation of the individual.

In fact, in the whole system of life as presented by Islam, man holds the very primary position, may these be the rights of Allah or the rights of men. Allah wants to see the relation of human beings with human beings, very strong and firm. He demands for Himself only prostration, which grants man the status of servitude. This is the highest level of man and of its completion. That's why the righteousness is to say "Gracious is my Highest Lord" and to have firm epistemological as well as pragmatic belief in it. The certainty that nothing is the bearer of greatness and exaltation more than that of Almighty Allah, and this certainty is practically demonstrated in bowing in prostration, under which man undergoes two types of experiences — one of affirming the greatness of Allah and the second showing the humility of man. With the combination of both, the accomplishment of human perfection, in its real significance, becomes possible. To

the extent to which this combination is strengthened, the righteousness proceeds towards still higher positions. The people of the party of Allah, with submission and contentment and fulfilling the objectives of creation obtain amalgamation of the reality of humanity with the reality of Almighty Allah.

For this very situation, it has been stated. "Man comes close to me in voluntary worship till I begin to love him and when I begin to love him, I become his ears, through which he hears and I become his eyes through which he sees". (3) It should be clearly understood that man for whom Allah ordered the Angels to prostrate can never be the man of *Sura Al-Asar*, who is in loss, but that was such a man, whom Allah made in good form.

"We have created man in the best of moulds". (95:4)

He appointed him His vicegerent i.e. deputy:

"I will create a vicegerent on earth". (2:30)

He was a perfect man, the corporeal embodiment of *Haqiqat-e-Muhammadia* (peace be upon him).

Prophet (Peace be upon him) has said and this is the faith of the Sufis as well that in the process of creation, the first ever creature was the light of Muhammad (Peace be upon him) "Almighty Allah created before all things the light of your Prophet with His own light." (4) and then from the light of Muhammad, the whole world was created, and then the world, that is, time and space were produced. After formulation of

Haqiqat-e-Muhammadia (peace be upon him) the first man-the perfect man – was created.

There are two concepts of perfect man in human mind:

1. Embodied
2. Metaphysical.

The embodied perfect man is the sacred being of the last Prophet (Peace be upon him). In this case, the existence of perfect man was brought about first and then afterwards the concept of perfect man was accommodated in human perception. This existence of perfect man is granted and created. This being is complete and perfect with creation alone, there is no role of any effort, rank or gradation. In the second case, there is a return from the concept to the being. The metaphysical concept of perfect man is like that of Allah, Who does have existence but is not embodied.

For the achievement of this concept, the members of the party of Allah remain always active. They carry on running towards destination with worship and piety. He, who possesses so much capability as is possible, reaches this position by the grace of God. The situation comes to this stage that the characteristic of man is amalgamated in the characteristic of Allah at the station of nearness to Him. Consequently, in the being of approximated person, the signs of Allah are manifested. **The next stage is that of servitude, where man acquires the title of vicegerent of Allah.** In fact, this is the ideal man of the Quran.

SUFIS' CONCEPT OF PERFECT MAN:-

According to the most of the Sufis, including Abdul Karim *Al-Jili* and Ibn-e-Arabi, the absolute being of perfect man is the holy Prophet (Peace be upon him). Sultan Bahu also holds this very view. However, with reference to the human morality and attributes, *sufi* thinkers have expressed their views regarding the objective of the creation of human beings, using their own respective technical terms. But the fundamental source and origin of their writings however, is the teachings of Islam.

According to *sufis*, there are two referents of the concept of perfect man:

1. Hadhrat Muhammad (peace be upon him)
2. *Haqiqat-i-Muhammadia* (peace be upon him)

Describing the status and positin of Hadhrat Muhammad (Peace be upon him) as a perfect man, Abdul Karim *Al-Jili* writes in his book, *Insan-e-Kamil*:

"The position in which Muhammad (Peace be upon him) has been appointed, no person has been appointed in. his morals, states, actions and some sayings bear witness to the fact that he is unique in his perfection. He is a perfect man and all other Prophets and saints are so related with him as the perfect is related with the most perfect. They have that connection with him, which an excellent person has with the most excellent but absolutely perfect man, which has been mentioned in my books, with all devotion and respect due to

his highest status and position, according to my point of view, is Muhammad (peace be upon him) and in giving this name to the Holy Prophet Muhammad (peace be upon him) there is a secret and this secret is that all the signs and warnings that I have used for the status of absolutely perfect man, are not at all suitable to any one, except the Holy Prophet (peace be upon him) neither it is legitimate to refer these descriptions to any body else. Only the name of Muhammad (peace be upon him) stands equivalent to these descriptions. This is because he is unanimously regarded as the perfect man" (5)

Upto this extent, there is no complexity of any kind or philosophical dilemma in the Sufistic concept of perfect man. All are united and agreed on this point or rather we may say that if any person can have all the attributes and characteristics of perfect man, he is the holy being of Prophet Muhammad (Peace be upon him). For this faith and certainty of Sufis, there are two types of reasons:

1. Subjective
2. Objective

Prophet Muhammad (peace be upon him) is the perfect man. This is a part of the faith of the Sufis and their subjective concept. With the denial of this idea, the whole building of faith is demolished. The second reason is objective. If we argue in another way, the being and life of Muhammad (peace be upon him) is open to all. There is no person in whom all the attributes of perfect man are found together. This reality had not been acknowledged by Muslims only, but even non-

Muslims have also admitted this point. This is the reason that Michal. H. Hart, in his book, "*Hundred Great Personalities*" has acknowledged the first position of Prophet Muhammad (Peace be upon him).

Haqiqat-e-Muhammadia is the philosophical dimension of this concept, in which the light of Muhammad (peace be upon him) has three degrees, *nabowwat, risalat* and *vilayat*. According to the Sufis, the first two degrees have already been completed with the appearance of the last Prophet (Peace be upon him) while the appearance of *vilayat* is continuing and will remain prevalent till resurrection. According to Ibn Arabi, with the appearance of the last manifestation of perfect man, the seal of the *aulya (Khatam al Aulya)*, the world will come to end. Sultan Bahu has regarded the seal of *aulya* as the seventh *Sultan-al-Faqr* without the appearance of whom resurrection will not occur.

Abdul Karim *Al-Jili* has compared the perfect man with the *qutab* (a spiritual status) of the world, around whom the heavens of existence are circulating from the beginning to the end. This *qutab* of the world is Hadrat Muhammad (peace be upon him) who has the potentiality to appear in all forms e.g. if any seeker sees the form which the Prophet had during his life that form is *Surat-e-Muhammad* (Physical being of Prophet Muhammad peace be upon him) and if he sees it in any other form, according to *Al-Jili*, this is *Haqiqat-e-Muhammadia* (peace be upon him) which has appeared in another form. The Prophet (peace be upon him) has the capability to reflect himself conceived in various forms. This is

the reason that he appears in each period in the form of *aulya* and the pious people. This will continue till the day of resurrection. The objective of this is the height of his grandeur and greatness and to keep the tendency of the world in the right direction. Abdul Karim *Al-Jili*'s saying is that such perfect men are apparently vicegerents of the Prophet (peace be upon him) and internally, the reality of those perfect men is the sacred being of the Prophet Muhammad (peace be upon him).

Haqiqat-e-Muhammadia (peace be upon him) is, in fact, the sequence of the perfect man which is running from the beginning to the end and it appears in each period. Man is the name of such a reality who has been created with goodness as perfect and complete, but due to human inducements, he descended from his position and status. However, the achievement of completness, once again, is only a part of self perfection. Man remains busy in this struggle. To the extent he proceeds gradually further in this self-perfection, he becomes more and more subtle. Thus being endowed with the Divine attributes and after annihilation of the self, he achieves everlastingness which is the highest status for man. But for all these stages, an ancient philosophical question arises as to whether, for the achievement of this destination and for the fulfilment of his other intentions, is man free?

Let us review the doctrine of determinism and indeterminism and *fana*-o-*baqa* with reference to this point of discussion.

FREEDOM OF WILL (DETERMINISM AND INDETERMINISM):-

Keeping in view the importance of the freedom of will for the completion of perfect man, it is essential to know whether a man is free in his will or not. If he is free, then to what extent? This problem has also been the point of controversy in earlier religions. With the advent of Islam also this problem has been included in the discussions of the thinkers with maximum emphasis. Even today this is a controversial topic of religion and ethics.

In this religious and philosophical dissertation, the upholders of religion have been benefitting from the Quran, in favour of their stand-point. Whereas the philosophers have been seeking assistance from logic and nature. This is, however established that the participants of this discussion are divided into two groups. One, who maintain that man is helpless and wholly determined in his will. They are called *Jabria* (Determinists) — the second group is of the view that man has freedom in the realization of his will. This group is known by the name of *Qadaria* (Indeterminists).

First of all, the doctrine of determinism took birth. The most conspicuous supporter of this doctrine was Jaham bin Safwan, who tried to prove with the help of arguments that man is not free in his will and actions and that he is helpless and totally determined. His position is just like a cog in a

machine. He does what has already been written in his fate. Human action is performed not with personal will but it is from Almighty Allah. He strengthens his point of view with the help of the verses of the Quran:

"But ye will not except as Allah wills"
(76:30)

"Those whom Allah (in His plan) willeth to guide
He openth their breast to Islam, those whom He willth to leave straying. He maketh their breast close and constricted." (6:125)

"If it had been thy Lord's will, they would all have believed. All who are on earth"
(10:99)

The *Jabarites* (Determinists) deduced from above-cited verses of the Quran that man is helpless before the will of Allah. Honour, disgrace, virtue, vice all are from Almighty Allah, therefore, man is not responsible for his actions, since each and every thing of the Universe is bound in the system of fate, so man also is a prey to this universal determinism. It means that according to the point of view of *Jabaria*, (Determinism) a man is totally helpless and oppressed in the performance of his actions, so in doing evil, he is not to be accounted for.

If the opinion of *Jabria* is accepted as right, all the dos and donts of *shariat* will, consequently be deemed as nul and void. The Apostleship of all the Prophets and messengers of Allah and the ideas of reward and punishment will stand as of

no avail. The actions of Almighty Allah will be considered as devoid of wisdom. Moreover, the polytheists and infidels will declare themselves apologetic, presenting the fate fixed by Allah as pretext for their infidelity and polytheism. As Allah Himself has stated. Apologetic

"Those who give partners to Allah will say, "if Allah had wished we could not have given partners to Him, nor would our fathers, nor should we have had any taboos, so did their ancestors argue falsely, until they tasted of our wrath. Say have ye any (certain) knowledge? If so, produce it before Us. You follow nothing but conjectures. Ye do nothing but He" (6:148)

On the other hand, the *Qadaria* (Indeterminists) regard man as capable and free in his will. All the actions which are performed by man have no link or relation with Almighty Allah, but man is the creator of his actions and he alone is responsible for these. The chief exponent of the *Qadaria* was Ma'bad-ul-Juhaini, who revolted bravely against the creed of determinism as propogated by the Umayyads. After him, Ghailan Dimishqi extended this doctrine. Although, in the beginning, the supporters of this doctrine had to suffer for these views. However, it became as much popular as it was opposed.

Like the *Jabarites*, these people also give references from the Quran in support of their stand-point, for example.

"Verily never will Allah change the condition of a people until they change it themselves."

(13:11)

"Let him who will believe and let him who will reject it" (18:29)

"Whatever misfortune happens to you is because of the things your hands have brought".

(42:30)

"Then shall any one, who has done an atom's weight of good, see it and any one who had done an atom's weight of evil shall see it". (99:7,8)

From above – quoted verses of the Quran, the *Qadarites* deduced this result that due to the freedom of will, man is responsible for his good and bad deeds. If it is not believed as such, man cannot be held liable for reward and punishment. The *Mutazilites* (a group of Islamic thinkers) were the followers of the *Qadarites*. They said that God does not act against justice. They were, rather, of the view that God cannot do any thing against justice. They opined that the notion of Divine Justice is meaningful only when man gets reward or punishment for his good and bad deeds. The creator of good actions and bad actions is man himself and not Allah. Because this is not possible for Allah that He orders a man to do virtuous deeds and he has no control over it. Now the question is that if we admit this point of view of the *Qadarites*, Allah's power and His will is reduced as suspended and meaningless, which is against the Grandeur of Almighty Allah.

"Although both these schools of thought (the *Jabrites* and the *Qadarites*) argue from the Quran, they are interested only in the meanings, and implication which they respectively

derived from the Quran. They do not understand the verses of the Quran as these should be conceived. Both, like "do not go near prayer", have accepted the partial meaning and "when you are intoxicated" had been over – looked by them. Consequently the people with sound thought and wisdom regard both the schools of thought as wrong. According to them the right stand-point lies in between these two views, which is neither bound with one extreme nor with the other. There is a dire need of understanding the whole significance of the verses of the Quran. In the holy Quran, the verses indicating *Jabar* (determinism) have been related with the verses indicating *Qadar* (indeterminism) and with the mixture of both, the creed which comes up is that the creator of action is, no doubt, Almighty Allah, but the cause of actions is man himself. This is that right creed, with which the falsification of Tauhid, Shariat, Justice, power, wisdom etc does not result. Allah is not only the Creator of actions, but is also the Creator of human capability of performing actions. Anyhow, man has been given the option of choosing those actions. He has also been endowed with reason so that he may be able to distinguish between good and bad. Man, in the face of this very option, is responsible before Allah for his actions" (6)

Adopting the middle path of this problem. Maulana Muhammad Hifzur Rehamn Seharvi writes in his book, *Akhlaq wa Falsafa-i-Akhlaq*.

"In this connection my opinion, or my temperament of mind is this that man is, in a way, free and in a way

determined. That is to say, its path is in between absolute determinism and absolute indeterminism". (7)

The Egyptian religious scholar and reformer, Muhammad Abduh has also tried to solve this problem. The situation to which the people of *jabar* give the name of fate, Abduh gives the name of Divine prescience. According to him, man has consciousness of his voluntary actions. He reviews these in the light of his reason and determines the value of these actions with his own will. Then, under his own evident power, he translates these into practice and this thing is known to every body, without any consultation with any body else, who bears a balanced intellect and consciousness. But along with this, with the help of experience, Abdohu also becomes aware of a greater Power in the Universe, a greater power which is much more than his own personal power. In spite of this perception, however, he says that man should never neglect his natural capability of performing his actions. He says that Allah knows all things, with this attribute He is aware of all past and future matters. He knows that a certain person will perform what good action, upon which he will be given reward and a certain man will perform what bad action for which he will stand liable for punishment. Even then, he says that the absolute knowledge of Allah does not prohibit man from choice and action.

In brief, as stated in the beginning, this topic has been under discussion in religion and philosophy both. There seems no way out except the middle path---------- Keeping in view the

dominant tendency and subject matter of this research work, an effort has been made to cover only the religious aspect of this issue. However, the philosophical and ethical aspects of determinism and indeterminism with reference to the western thinkers have not been deliberately opened. Anyhow, like religious thinkers, the ethical scholars have also adopted the middle path. As a specimen, a paragraph is being quoted here from Dr. C.A Qadir's book, *Akhlaqiat*. He himself has admitted, after reviewing the arguments, presented in favour of determinism and indeterminism and has written:

"The arguments which have been presented in the support of determinism and indeterminism, if looked into closely, will demonstrate that truth lies on both sides. There are present in man mechanical forces as well as creative forces. When instincts, tendencies, and natural inclinations are seen, man seems to be determined. But if we see the capacity of initiative, he seems to be free. Each person plans for his own welfare and adopts the ways and means to give these plans a practical shape. The mechanical forces point out the static and un-moving aspect and the creative forces indicate the mobile aspect." (8)

FANA-O-BAQA:-

"All that is on earth, will perish but will abide (for ever) the face of thy Lord.

(55:26, 27)

According to the sufis, *fana* and *baqa* hold very much importance. Sufis, in fact are the friends of Allah. So it is

indispensable that they should belong to the party of Allah and as described in previous pages that apparently these persons look like human beings but internally they are the custodians of the attributes of Allah. Biologically, they are human beings, but from the point of view of attributes, they are the vicegerents of Allah. They are neither men alone, who are in the loss as described in Sura *(Al-Asr)* who do not fulfil the contracts, who are sinners, transgressors *(Al-Aaraf)* disobedients *(Al-Maeda)* polytheists, infidels *(Yusuf, Al-Nahal)* etc, they are, rather such persons "who believe and do righteous deeds, for they shall have a reward un-failing". (95:6)

They are neither Rehman who is One only, the Eternal, Absolute, He begetth not, nor is He begetten. There is none like unto Him (*Al-Ikhlas*). The question is that what then is *Vali Ullah* (friend of Allah)? The fact is that *Aulya Allah* (Friends of Allah) are the members of the party of Allah, who travel from darkness towards light. Who-so-ever reaches near light, gains perfection, after being enlightened, to that very extent, he is called perfect man.

The stage of being enlightened during this travel is the status of *fana fillah* whereas at the stage of perfect man, this status is called *baqa billah*. In Sufistic terminology, these are also respectively called, the state of *sukr* and the state of *sahv*.

The moth, while flying in darkness, reaches, at last, the lamp, and in fondness of light, he negates his own self. For the sake of the satisfaction of his love, he gradually approximates the flame until he is perished. Man also approximates the light

of Allah with this very sentiment and longing. But the peculiarity of man is that he does not perish like moth, he, rather, gains everlastingness. The reason of this is that Allah has not made the moth his vicegerent, nor has He created it on His shape. This peculiarity belongs only to man. Whereas moth itself is mortal and the light (lamp) is also mortal. On the contrary, man himself is mortal, but the light (Almighty Allah) is immortal. So, when mortal will perish in immortal, he will also gain immortality.

Fana, in fact, is a name of a state of absorption. Any living being will absorb himself to whichsoever extent, he will perish in that thing to the same extent. Describing this state, Allama Iqbal said:

"To a moth, lamp is sufficient, to a nightingale, flower is sufficient,

To Siddiq (the companion of the Holy Prophet (Peace be upon him) the Apostle of Allah is sufficient".

In this verse the same state of *fana* has been described. In the first line, there is the description of *fana-fil-Shay* (pershing in the thing), while in the second line, the stage of *fana-fil-Rasool* (pershing in the being of the Holy Prophet (peace be upon him) has been described. In the path of *saluk*, there are

1. *fana -fil -shaikh* (Immersion in Spiritual Guide)
2. *fana- fil-Rasool* (Immersion in the Prophet)
3. *fana- fillah* (Immersion in Allah)

In the first stage, a *salik* achieves complete absorption in following the spiritual guide and reaches the highest point of perfection in his love and obedience. In the second stage a *salik* achieves perfection in the obedience of the Apostle of Allah. He considers the Prophet (Peace be upon him) an observer and watchful as much extent that he becomes afraid of the displeasure of the Holy Prophet which leads to the displeasure of Allah Himself.

The third stage is the highest one where a *salik*, after crossing both stages, is immersed in the Being of Allah.

Some people confuse the theory of *fana* and *baqa* with the theory of *Halul* or with the concept of the Christians, whose creed is that Hadhrat Isa, his mother Hadhrat Maryam and Allah belong to the same type of *baqa*. Hadhrat Ali Bin Usman *Hujwairi*, while contradicting this creed, writes.

"All these things are in accordance with the saying of those *Hashvis* (Ignorants) who believe in *Majassima* and *Mushabbiaha* (anthropomorphism) and call Almighty Allah as liable to accidents and admit it as legitimate to refer the attribute of accident to the eternal. I say in response to all these persons, "can eternal have the quality of accidentalness? And can accidentalness have the quality of eternity? To regard it correct is the religion of the Atheists. They falsify the argument of the accidentalness of the world and want to say to the product (Creation) and the producer (Creator) both as eternal or to both as accidental. They wish to combine creation with non-

creation, that is, with God and wish to amalgamate non-creation i.e. God with creation. Such wrongness and misfortune only they deserve." (9)

Certainly each such concept, under which the implication of *fana fillah* is associated with any body is false and the association of *Nasoot* with *Ha-Hoot* is definitely unimaginable. Such Hindu concepts have no scope in Islam. Therefore, it must be known what is the right concept of *fana* and *baqa*.

In fact, *fana* means the *fana* of the remembrance of some one else besides God and *baqa* means the *baqa* of remembrance of God. *fana fillah* is to falsify all false gods, in which the greed of lower self is included and to seek only the pleasure of Almighty Allah. When a *salik* says that Allah alone is my Nourisher and Sustainer, only He is my God, he finds himself overpowered by the dictates of Allah and the overpowered is always mortal in front of the overpowering Being. So, keeping in view his *fana*, he adopts humility. He bows his head in submission before One Singular God, having no partner. And in the long run, after reaching the stage of contentment he achieves the pleasure of God. This is *fana fillah* and this is also called *baqa billah*. In this way, personal wish ceases to exist, and Allah's wish remains forever. The meaning of *fana* is not at all the *fana* of the self of man. (10)

According to the Sufis the process of *Fana* and *Baqa* is this that the pleasures and greed and lust of the lower self are eliminated in such a way that pleasure is not gained through

any thing and with the elimination of pleasure from all the things, one should be absorbed in that Being for the sake of Whom, every thing was eliminated. This absorption should be taken to this level that there remains no distinction among things. Actually, this state comes in accordance with this saying of the Holy Prophet (peace be upon him) in which Allah says.

"My servant gets closer to me through voluntary prayers till I begin to love him. When I love him, I become his ears with which he hears, I become his eyes with which he sees. I become his hands with which he holds, I become his feet with which he walks. If he asks me for some thing, I give him and if he seeks my refuge, I give him the refuge."(11)

The sufistic concept of *fana* is formulated in accordance with this very *Hadith.* When man comes so near to God and God comes so near to man that man is enlightened with the light of Allah, then duality is removed. We cannot say here that Allah comes down from His supreme position of Godhead and is mixed with man. It should, rather, be described in this manner that man, under the wish of Allah, achieves ascension and nearness of Allah. That is to say, he obtains the status of *fana fillah.* Allah says about this very status that I become his ears and eyes! *baqa* is a stage after this stage, where man eliminates all of recognitions and lives with the wholeness of Allah. That is to say he gets "*Baqa*".

"Therefore, whosoever survives with the wholeness of Allah will be mortal in his self. And whatsoever he does, he

does neither for his own benefit, nor for keeping the loss away from him. His mission is not this that he may get profit or may avoid loss. The pleasures of self and demands for the profit are absolutely eliminated, with this meaning that he does not intend to achieve those things, nor he wills to attain those things. This does not mean that those rights of Allah, which are due to him, if he fulfils some of these, he does not feel happy, but the purpose is this that he does it for the sake of Allah. He has no greed for reward, neither he is afraid of punishment, in spite of the fact that both these things, that is, fear and greed are present with him in similar way. But with the intention of having relationship with Allah, he desires reward from Allah, simply because Allah Himself has induced him towards it, and has ordered also to demand reward from Him. He does not do it for the sake of pleasure of the self. And, he is afraid of His punishment only because the fact that he wants to respects Him and wishes to have relationship with Him. And because Allah Himself had frightened His servant from His punishment. In the same way, he performs other activities also for the pleasure of others. He does not perform for the sake of the pleasure of his own self. So it is said, if a believer takes food, it is for the sake of the desire of his family that he should eat. (12)

It means that a *salik* becomes oblivious of the world and the hereafter. The oblivion of the world is this that he should neither demand the things of the world, nor should he feel pleasure in these things and the oblivion of hereafter is this that he should not demand from Allah the reward for his actions. So, the enjoyment which is provided to him by God,

should only remain there. This enjoyment and pleasure is Allah's assent and His nearness. This is the implication of the Sufistic concept of *fana* and *baqa*. After presenting the method of abstinence from the world and the concept of *"Ism Dhat"*, Sultan Bahu also has drawn our attention towards this path of Sufis. We must understand this that *fana* is the ascension of man and *baqa* is the completion of man.

SULTAN BAHU'S CONCEPT OF PERFECT MAN:-

Like other sufis and Muslim thinkers, Sultan Bahu, as well is of the opinion that the perfect man is the sacred being of the last Prophet Hadhrat Muhammad (Peace be upon him). However, the continuity of the metaphysical concept of perfect man is going on and *fuqara* and sufis are related to this very sequence. This will continue till the end of the world. But the achievement of perfection for Sufis is possible only through the Apostle of Allah (peace be upon him). Among all creatures, man is the most superior and perfect. And among human beings, Muhammad, the Apostle of Allah (peace be upon him) is the most perfect and highest, therefore he is a perfect man. This status could only be obtained by others subsidiararily due to his blessings, and as a result of the obedience and love for the Prophet (Peace be upon him).

The discussion about Quranic and Sufistic concept of perfect man has already been presented in previous pages. Bahu's concept of perfect man is also in accordance with the

same discussion. According to him the personified perfect man is Hadhrat Muhammad (peace be upon him) but he, whom his benevolence is granted, is also a perfect man. It should be noted that absolutely perfect man is the Holy Prophet (peace be upon him) who was instructed and trained by Allah Himself for the guidance of all the worlds. Allah, the most kind, had granted the title of "Seal of the Prophets and head of the Apostles" to him on the very first day, making him the whole of benevolence and kindness, a convergence of blessings and goodness. (13)

In Bahu's teachings, the theory of *faqr* is that foundation upon which he has erected building of his philosophy and *tasawwuf*. In his writings, Bahu uses several words for the bearers of utmost *Faqr*, for example, perfect man, perfect *Faqir*, Faqir, having no need of dependence, the most gracious human being, *salik*, *gnositic*, *fana fillah*, perfect guide, *Faqir Malikul-Mulki*, *Sultan-ul-arifeen etc*. However the sentiment of *faqr* is the common factor in all these statuses. On account of perfection of this very quality, all Prophets and Saints reach the status of perfect man.

To the maximum extent to which this status reached upward to Prophet Muhammad (peace be upon him), nobody could reach and neither will any body reach. How can it be possible because his status is this that when in the degrees of manifestation Unity descended towards the status of Oneness, *Haqiqat-e-Muhammadia* (peace be upon him) appeared. To this Bahu gives the name of the light (Noor) of Muhammad

(peace be upon him). The light of Muhammad (peace be upon him) is that which separated, first of all from the light of Allah, on seeing Whom, pure Being Himself became infatuated due to intense love. He gave him the title of the "Beloved of Allah". Addressing him alone, He said the word "Be" and eighteen thousands worlds, with gradation, came into existence.

Here, it is clarified that the perfection of the Prophet Muhammad (peace be upon him) is an admitted fact. Without believing in it, completion of faith is not possible. The sacred life and character and conduct of the holy Prophet is applicable to the virtues of perfect man. If it is tried to cover them, innumerable books on *Seerat* (biography of the prophet) can, no doubt, be written, but the thirst of our subject can never be quenched. So, avoiding details and keeping in view the proportion of the book, the attention will concentrate on the metaphysical concept of perfect man alone. May it be any aspect of life or the stage of perfect man, the complete model is the being of the Holy Prophet (peace be upon him).

In Bahu's mind, the standard of perfect man is very high. Although, man is residing on earth, but his position and status is beyond skies and this is in accordance with this saying, that when *faqr* reaches highest status, being is mixed with Being (14) we see man on the highest position of perfection, when he meets Allah. This is the utmost limit of *faqr*. Bahu maintains that only the Holy Prophet is stationed on this position. *Faqr* is his pride. This is a heritage of Muhammad (peace be upon him). If any body, in past, was graced with this or in future, will be honoured, it is possible

only due to the blessings of the Holy Prophet (peace be upon him).

Abdul Karim *Al-Jili*, in his book *Insan-e-Kamil,* regards this blessing as a medium and Bahu writes about this position of meeting as the position of nearness to Allah.

"So, a person, who reaches the position of nearness is the seal of *Aulya*. He, in the position of *Khatim* (seal) is the inheritor of the Holy Prophet. Because, the position of nearness is the commendable position and for a *Muqarrab* (blessed with nearness) it is a medium, through which, he can reach where no body could reach earlier." (15)

According to Bahu, medium or blessings mean the compliance of *sharia* (law). For the achievement of this position and status not only repetition of certain formulas, rather he lays the condition of following *Shariat-e-Muhammadia* also. He emphasizes the assimilation of the qualities of Muhammad (Peace be upon him). He does not accept the Sufistic term "approximated" i.e. *Sukar* and intoxicaton in the sense, under which some one may show negligence in acting upon *shariat* and in the performance of his duties assigned by religion. But, if any body adopts irreligious way of behaviour or avoids his duties, which are prescribed as compulsory and optional i.e. *sunnah*, Bahu declares him as a rejected and cursed person. *Shariat* alone is that way of behaviour, treading on which a man can achieve the position of nearness and meeting, where a man gains secret glimpses of his

Sustainer. Bahu says that for this purpose, man has to come out of the position of heart and soul.

"Whereas Almighty Allah is non-created, He should be remembered, being non-created. The position of the heart and the position of the soul are created ones. Crossing all these positions, one should reach the position of travel, which is a non-created position. Where a man gains the secret glimpses of the Being of his Sustainer. A servant remembers his Sustainer and the Sustainer remembers His servant" (16)

And as asserted in the Holy Quran:

"Then do ye remember Me, I will remember you, be grateful to Me and reject not faith"

(2:152)

"Know it that with the concept of *Ism Allah Dhat*" self is purified and with the purification of self, one achieves a satisfied self and a clean heart and with clean heart, the enlightenment of the soul and with the enlightenment of the soul, the enlightenment of the secret is achieved. When these four get together, then the owner of the self gains control over self." (17)

By relieving from the slavery of the self (*Nafs*) Bahu includes man in the party of Allah, where, for man, fulfilling the purpose of his creation, becomes his un-avoidable duty i.e. worship or servitude, which is the ultimate purpose of creation.

"I have only created jinns and men that they may serve Me." (51:56)

Bahu quotes a *Hadith* in connection with the elucidation of the term worship and acceptability and that is, "a person who does not perform his duty in accordance with the prescribed way by Allah, Allah does not accept his worship". He further says that just as without five-times prescribed prayers, no repetition of the formulas is accepted, in the same way prayer is not accepted without the repetition of the formulas.

In explaining the importance of prayer, *sharia* and servitude, Bahu's stand-point is that perfection of man depends on the performance of actions. And actions are based on intentions which are related with will. Therefore, Bahu, affirming freedom of will, gives to man the lesson of achieving perfection and completion of the self. He says that for the sake of achieving the position of completion, it is not only necessary to cross the position of the heart and soul, but for provision of the way, prayer, that is *Sharia* and repetition of formulas are also essential. He says that the remembrance of the Lord of remembrance is non-created mediation, *Ism Allah, Ism Lillah, Ism Lahu*, and *Ism Hu*.

"The self of the truly remembering person becomes, due to remembrance, the heart. And the heart is the soul, the soul is secret, secret is *Ism Allah* and *Ism Allah* is *Tauhid* and *Tauhid* is non-created. That person is alone called monotheist (the possessor of secret) ---- a man of absolute *Tauhid*. (18). This is the ideal man of Sultan Bahu, that is, perfect man.

Bahu's perfect man also, after achieving *Fana* of his rights, survives with the rights of Allah. He performs worship under the dictates of Allah and not for the greed of heaven and the fear of hell. For such a person, only meeting (with Allah) is the whole purpose and that's all. "A person who has a meeting with Allah, for him the acquiring of the knowledge of grammar, logic etc is useless. Knowledge itself is a reward, but escape from the hell and the reward of heaven is required only by the people of intellect where as self-examination and burning of heart in His remembrance is the task of the devotees. They have no concern with punishment or reward, neither they have to do any thing with hell and heaven. Only Allah is and except Allah, there is only greed".(19)

(A) THE POWERS OF PERFECT MAN:-

"Know it that person is called perfect, in whose control is every thing, the whole and the part. So, the complete control over both the worlds is of the *faqir*, who is devoid of any want. The perfect spiritual guide, with the method blessed with benevolence of Allah, opens the inner eyes of the heart of a seeker of Allah, wrapping him up from top to toe, and through searching eyes, he attains gnosis of the reality of Allah. After reaching the sphere of *Tauhid*, he realizes Divinity in his spiritual travel. He passes through both the worlds with such an electrified swiftness of sight that thousands of seers continue seeing with wonder. The spiritual guide gets him reached

consciously near Allah within twinkling of an eye. These statuses are of the gnosistics and the friends of Allah. (20)

According to Sultan Bahu, *faqir* is a person of high status and is such a teacher and patron that the rulers should seek help from him, because a *faqir* is that perfect man whose insight covers past, present and future and who, becoming the deputy of "the knower the path-ways" may guide the general people. (21)

As already stated, Sultan Bahu has used other alternative words also for perfect man. According to Bahu, a person who attains the highest position of *faqr* becomes the perfect *Faqir*, whom other thinkers give the name of perfect man. His station is of nearness to Allah and of *fana fillah*. He is the "*Perfect Faqir* in whose hands are the five keys of the power of nearness to God and by not engaging the seeker in remembrance, reflection, spiritual exercise and repetition of formulas he makes him reach, at once, the gnosis of Allah and His presence. With these five keys, the locks of all the stations of Being and Attributes can be opened. The five keys which are granted to *aulya Allah* (the friends of God) are as under:

"The first key — The key of the concentration of *"Ism Allah Dhat"* and its presence.

The second key — The key of the Spirituality of *Vali-Ullah*, the knowers of the secrets of the people of graves.

The third key — the key of the vision of *Aulya Allah*.

The fourth key — The key of the teaching of nearness to God which is achieved in the most special stage of *fana fillah*.

The fifth key — The attention of *aulya Allah* with which the mould is relieved and the heart is purified.

All these five keys are granted due to the gnosis of Allah." (22)

Bahu has thrown light on the degrees of perfect man, with assigning the name of perfect *faqir*, at several places. However, the various names, which have been used by him on the basis of degrees of training and utmost perfection, founded on some characteristics and states, are the attributes of the perfect *faqir*. According to Bahu, man is manifested from the Light of Allah, so to reach this Light i.e. to return to the origin, is the demand of human nature. Therefore, the nearness to God, till being one with Being is the highest position of human perfection.

"Since from the light of the Being of Allah, the light of the Holy Prophet (peace be upon him) was brought about and from the light of the Prophet, all creation was produced. So, the origin of man is light and in tune of the action, self, heart and soul, all the three are made one light. This is called the perfect man." (23)

At another place, Bahu, while explaining the attributes of perfect man, writes:

"Man should have these attributes. He should be dignified, should be tolerant, wise, knowledgeable, great

generous, should be pious-hearted, traveller of straight path, should be steadfast in the primordial contract (That is, "you fulfil my promise, I shall fulfil your promise"), should possess the eternal truth, should have control over Satanic self and world, should be graceful, should always be attentive towards and absorbed in Allah, should be displeased with falsehood, he should be absorbed from the point of view of existence and there should not be anger, dependence and filth in him. A man who is decorated with these attributes, is the most distinguished man. (24)

Bahu sees *faqir* as a whole. According to him the rest of the groups of *aulya* are at the stage of part, all of whose attributes are formulated in the singular being of *faqir*. Both the worlds are under their control. Their being holds the position of wholeness, in the same way, the circle of their powers covers the whole. The highest and the supreme responsibility of their functions is that they grant the presence of the light of Allah to the seekers. "The sign of perfect man is this that with vision of *Ism Allah Dhat*, he makes the body of the true seeker, from top to toe, light and with attention gets him enter into the presence of God. (25)

(B) THE GRADES OF PERFECT MAN:-

Sultan Bahu, at several places in his books, has explained the significance of perfect man under different names. A variation of position and status may come up due to their time and experience but the following names can be

applied to the general characteristics of the perfect man. However, prior to get awareness about these names, this statement of Sultan Bahu must be kept in view:

"The Apostle of God (peace be upon him) is the perfect man and the rest of the people enjoy nearness in accordance with gradation". (26)

1. Faqir Malikul Mulki

Bahu has kept this status of *faqir* on the top of the list. He is that perfect man, on whose heart, twenty four thousands glimpses descend out of twenty four letters of *Kalimah Tayyaba* (Sentence of Tauhid). His position in the wide Universe is like the unitary pole. *Faqir Aarif Billah* is a person of obvious sight, who comes up from the presence of *"Ism Allah Dhat"*. He possesses such a power that he has under his possession and control all the countries situated on earth from *Qaaf* to *Qaaf*, from east to west, every realm is under the orders of that *Faiqr*. Such type of unitary pole *faqir* is called *Malik-ul-Mulki* also. (therefore, such a person, if wishes, can grant to a pauper, a needy beggar, the kingdom of seven empires and if wishes, can, suspending the king of the seven empires from his place, make him a beggar and pauper"). (27)

2. Sahib-e-Jamal-o-Wisaal

"This is that person of esoteric state who, while acting in obedience of *shariat*, is benefited with the glimpses of the gnosis of Allah. Some *Faqirs* of gnostic states who, putting on the guise of *shariat* on their being, do not see anyting except

the glimpses of the light of Allah, and who do not see any other path but walk on the footsteps of Hadrat Muhamamd (peace be upon him). Such persons are called the people of *Jamal-o-wisaal*. (28)

3. *Sahib-e-Tasarruf- Kamil Nazar*

"A, person, who within one sight, makes absorbed in Tauhid, with the company of Allah, such a *faqir* is the custodian of *vilayat* and the leader of the guidance. The man of vision is bright like the sun". (29)

4. *Hakim Ulu-al-Amar Faqir*

"When in other-worldliness this stage comes that in the sight of *Faqir* gold and dust hold same value, *Faqir* attains the status of *Ulu-al-Amar*. (30)

5. *Faqir Fayyaz-al-Fadhal*

"The apparent existence of whom is in the circle of power of esoteric knowledge. He is the master of exoteric sciences as well, may he acquire or transmit certain knowledge secretly, because as compared with exoteric scientist, an esoteric expert is more an exponent of *Tauhid, Ain-ul-Ayan*, gnostic of the Truth, the overpowering. An exoteric person is more submissive and an esoteric expert is an authoritative *faqir*. And the verdict of Almighty Allah is that Allah is overpowering over His direction. (31)

6. *Sultan-ut-Tarikin*

"All that is given to him, he gives away to others. He always keeps Allah in view and nothing seems to be attractive to him in the world." (32)

7. *Qatil-e-Qatal*

"He kills his self and remained absorbed in meeting with *Allah* (Allah is always with me). He remains well-aware of the conditions of the seekers even in each and every state." (33)

"Such type of person is called *Qatil-e-Qatal*, and he is holder of nearness, intoxicated in ecstasy, being near to Allah, able to order to do or undo, and observer of the real Beauty." (34)

8. *Darvaish*

"The saying of a perfect *faqir*, the one, whose word matters, will continue and prevail from the lap of mother to the grave, and to the day of resurrection, rather still further till the entrance into the heaven" (35)

Anyhow, according to Bahu, the ranks of *darvaish* are after those of *faqir*. For example, the ranks of *darvaish* are these that he always continues studying the preserved tablet, with his apparent eyes. Such a *darvaish* is called an astrologer. And the ranks of *faqir* are these that he is *fana fillah*. He always remains absorbed in the Unitary Being of the Living and the Subsisting. (36)

9. Ghous-o-Qutab

In gradation, this rank also, according to Bahu, is lower than that of *faqir*. *Ghous* and *Qutab* are the dewellers of the shrines and monastries and are still seekers of higher ranks, whereas, a *faqir* always remains in search of the pleasure of Allah. Sultan Bahu has described three kinds of *Ghous-o-Gutab*. 1. Their circle of influence is limited 2. They have angelic qualities. 3. They are *Faqir* and remain immersed in the river of *Tauhid*. They are called *Qutab-e-Wahdat*.

10. Ghani Faqir

"When the heart of seeker is free of anxieties and horrors and the impression of remembrance overcomes the being of *faqir*, he is granted a rank from among the ranks of *Ghani Faiqr*. (37)

11. Aarif Billah

"The external being of *Aarif Billah* is decorated with knowledge and the internal being is enlightened with remembrance of Allah. He is a bearer of *Tasawwur* (concept) and control. An *Aarif Billah Faqir* is like the sun in gnosis of Allah and Tauhid. The initial stage of *Aarif Billah* is the final stage of a practicing knowledgeable person. And at the extreme of *Aarif Billah*, are the ranks of perfect *Faqir*. (38)

"Be it clear that there are twenty four letters of *Kalama Tayyaba* and there are twenty four hours of day and night and a man breathes twenty four thousands times in day and night, so on the heart of *Aarif Billah*, the people of nearness and bearers

of *Ism Allah Dhat*, the persons having *"Tasawwur"* (concentration) with the meditation of the lights of nearness in each and every breath out of twenty four thousands breaths, the light of the Being of Allah continues descending." (39)

12. Faidh Bakhsh-e-Aalam

"When, with the light of remembrance, *aarif* himself becomes light from top to toe, he becomes the possessor of the "Bright Conscience" and then all types of sciences dawn upon him. Nothing remains concealed from him. Such a person is called the reader of esoteric knowledge and *Faidh Bakhsh-e-Aalam*. (40)

13. Faqir Sahib-e-Quwwat-ul-Aloom

A *Faqir*, who is bearer of so much power of control and who has the capability of turning this power into actions and is perfect in all occupations, is called *Faqir Sahib-e-Quwwat-ul-Aloom*. (41)

14. Azad Faqir

Bahu has liked more mobile type of *faqirs* as compared with *faqirs who are restricted* in shrines. Those are the persons who say the truth without any consideration and without greed of money. (42)

15. Sahib-e-Intiha-Ahl-al-Wusul.

"A *faqir*, who is absorbed in the nearness of Allah, after being *fana fillah*, is called *Sahib-i-Intiha Ahl-al-Wusul*. His sight is accepted, the concept of control is accepted, his

cognitive argument is accepted, and his conjecture and idea is accepted. Such a person is accepted by Allah. (43)

16. Faqir Mast

"The intoxicated *faqir*, who is always busy with Allah, does not sleep at any time during day and night, because his both eyes continue burning with the light of Allah, like a lamp. These ranks are of the extremist *fuqara*, who are possessor of gnosis, the friends of Allah, and who are lovers since the day of beginning. (44)

17. Faqir Sahib-e- Ayan

"When a *faqir* comes to know the reality of the states of "Be and it is" that is, the secret of creation from the beginning to the end, and sees it, he is called *Faqir Sahib-e-Ayan.* (45)

18. Kamil- e- Kul

Faqir — who is perfect of the whole and is the upholder of *Tauhid,* whose sight and attention is just like a key, which opens the lock of all difficulties.(46)

19. Shaheed-e-Akbar- Kabair Sirr

"When a seeker, a sincere disciple or a friend, remembers, such a *Faqir* with devotion, suddenly due to some internal power, and with the assistance of Allah, the figure of self or figure of heart or figure of soul comes into presence and just after presence, he pronounces in different ways. (47) This

status of perfect spiritual guide is called *Shaheed-e-Akbar Kabair-e- Sirr.*

20. Ahal-e-Ghina-e-Akbar

"When purity of heart makes a *faqir* capable of receiving revelations, and with revelation his love for Allah is increased, the love for other is given up, this type of person with revelation is called the *Ahl-i-Ghina-i-Akbar.*(48)

21. Sultan-al-Fuqara

Bahu has mentioned seven souls of *fuqara* in his "Risalah Roohi." according to which these souls manifested themselves seventy thousand years before Adam. Five out of these souls uptill now have appeared in *Aalam-e-Nasoot.* According to the saying of Bahu until the remaining two souls do not appear, resurrection will not occur. Bahu writes about the states of these seven souls: "Seven souls of *fuqara*, pure, *fana fillah, baqa billah* absorbed in concept of Being, kernal without crust, who were immersed in the sea of beauty seventy thousand years before the birth of Adam, appeared on the tree of certainty. They did not see any thing from primordiality to eternity except Allah. They remained as such a sea of meeting in the presence of Allah, which is everlasting. Their feet is on the heads of *aulya, Ghous* and *Qutab*. If you call them God, it is legitimate and if you regard them as servants of Allah, it is right (he who knows it, knows it) their place is in the presence of Allah". (49)

After this, Sultan Bahu describes the names of five *Sultan-ul-Fuqara*.

1. Hadhrat Fatima
2. Khawaja Hassan Basari
3. Hadhrat Mahboob-i-Subhani
4. Hadhrat Pir Abdur Razzaq (son of Hadrat Abdul Qadir Jilani)
5. Hadhrat Sultan Bahu

These all ranks are of those individuals who are at the highest status of *faqr*. In the teachings of Sultan Bahu *faqr* is the name of a sentiment, it is rather the name of a particular way of action, acting upon which a man can achieve perfection from the initial degree of humanity to the perfect man. The different names and grades, which have been described by Bahu, are really the specimens of the perfect and complete being of a *faqir*. These specimens have not only been academically described by Sutlan Bahu, but he himself was a practical example of these specimens, that is to say, he himself was a perfect man. He declares about this at various places in his books.

In Sultan Bahu's doctrine of *faqr* one more positive aspect is this that when he uses the term *faqir*, he refers to a human being which is inclusive of both male and female. In the sentiment of *faqr*, he has finished the sexual distinction of male and female. Including the name of *"Sayyda Khatoon-e-Jannat"* among the seven sacred souls of *Sultan-ul-Fuqura* (including here means actually included, because this inclusion is

primordial) he has practically finished the gender discrimination. Perhaps in doing so, his unconscious mind considered it essential that in technical terminology when it is said "perfect man" it implies male and female both.

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CHAPTER 7:

SULTAN BAHU'S CONCEPT OF KNOWLEDGE AND LOVE *(ISHQ)*

- The Nature of Knowledge.
- The Concept of Beneficial Knowledge.
- Religious Experience and Spiritual Enlightenment.
- Characteristics of Religious Experience.
- Sultan Bahu's Concept of Knowledge.
- Intuition, Religious Experience and Bahu's Interpretations.
- Sultan Bahu's Concept of Love.
- Sources and Notes

SULTAN BAHU'S CONCEPT OF KNOWLEDGE AND LOVE *(ISHQ)*

In metaphysical discussions, the issues of God, Universe and the position of man, the concept of knowledge bears the fundamental importance. Man is not a social animal only, but has cultural consciousness also, which is the fruit of knowledge. Therefore, it may be appropriate to say that this is knowledge alone, which is holding the system of life. Man's individual and social goodness and well-being, and life-hereafter, reward and punishment, is based only on knowledge. So in this chapter we shall try to know what is the nature of knowledge? What is beneficial knowledge and what is the sufistic concept of Intuition? In this context, what is the importance of religious experience and then in the light of these considerations what is the position of Sultan Bahu's concepts of knowledge and love.

THE NATURE OF KNOWLEDGE:-

In simplest words, knowledge means to be aware. Therefore it is contrary to ignorance. Knowledge is such a mental process which becomes the cause of the increase of information. As a result of this process, we receive the perception of a thing or the reality of a thing. Mere perception of a thing is called

sensory perception, and the perception of the reality of a thing is known as rational or intuitional perception. Thus, a man undergoes three types of perception:

1. Sensory Perception
2. Rational Perception
3. Intuitive Perception

Sensory perception is related to five sensations. Every living being gets acquaintance of things through sensations. This knowledge is of ordinary level. That's why it is uncertain.

Rational perception is a characteristic of human mind. Man becomes capable of deducing results from two different propositions with the help of reason and logic. At this level man analyses the sensory perceptions, and also tries to know the universal from the particular. The mathematicians, scientists and philosophers belong to this very level.

After sensations and reason, the Quran has declared *"qalb"* i.e. intuition also as a source of knowledge, the details of which will be described later on; it gets direct and universal knowledge. From the intuitive knowledge, Prophets, the sufis and the persons of experience take benefits. Discovery, inspiration, suggestion and revelation are all the kinds of this very level. The words *ilm*, *aleem*, *aalim* and *aalam* have been described in the Quran. According to Maulana Maudoodi, the term of *"al-ilm"*, as has been used in the Quran, implies universal knowledge. He writes: *"Al-Ilm"* i.e. universal knowledge alone is the original and basic and all other

sciences, which are studied in educational institutions and which relate to the particulars of human beings, are the types of *Al-Ilm*. The rightness or wrongness of other sciences depend upon the rightness and wrongness of *Al-Ilm*, i.e. original and universal knowledge." (1)

According to Maulana, knowledge means gnosis of Allah and knowing the Attributes of Allah. He says that only the fear of God is a distinction between an *Aalim* and *Ghair Aalim* i.e. the knower and the non-knower. If a person is devoid of fear of God, may he be the knower of the whole world; he is an absolute ignorant in the light of the described definition of *al-ilm*. On the contrary, a person having the fear of God, may he be an illiterate person, is the possessor of knowledge and is a holder of gnosis of Allah. So, we come to know that the purpose or goal of knowledge is far more important than mere knowledge. And the nature of knowledge is this that we should know the purpose and goal of knowledge. In the Sufistic tradition of thought and vision, the goal of knowledge is brought under discussion as beneficial and non-beneficial knowledge. Here, the concept of beneficial knowledge is being described, with this very back-ground.

THE CONCEPT OF BENEFICIAL KNOWLEDGE:-

The beneficial knowledge means that knowledge which is profitable. When we talk of beneficial knowledge, we, infact,

also admit such a knowledge which is non-beneficial and harmful.

This concept should be kept in mind in two ways:

a- As knowledge is the opposite of ignorance, so it cannot be non-beneficial. On account of being Divine attribute, its origin is hidden in goodness . It is not correct to regard the knowledge, in itself, as non-beneficial or false. However when knowledge gets itself related to the knower, the characteristics of being beneficial and non-beneficial are produced in it. That is to say, knowledge is like a lamp. Now it depends upon its user whether he gets light from it, or burns his garments.

b- The second thing is this that the difference between knowledge and action should always remain clear. Knowledge does not depend upon action, but action owes its existence to knowledge. A person, who has the knowledge of prayer, but remains unconcerned in its performance, his knowledge of prayer cannot be regarded as false due to his doing so. But this can never be the case that a person who does say prayer, but does not have its knowledge. A difference of degree can be there, but the existence of the knowledge cannot be denied.

Here the application of the terms beneficial or non-beneficial is, in reality, on action and while action is performed due to knowledge, so this application is directly on action and indirectly on knowledge. The use of technical terms of beneficial and non-beneficial knowledge is only in this very meaning. The beneficial or fruitful knowledge is of two types:

1. Worldly

2. Other – Worldly

A person who, in this world, tries to acquire knowledge, keeping some worldly utility in his view, he succeeds also in achieving that utility in accordance with his struggle. Now a days, every person is holding this very point of view. He selects that branch of knowledge for himself and for his children which is helpful in his worldly achievement and in the acquisition of profit.

The other – worldly profit means that profit which becomes the cause of a good end of life. Instead of worldly wealth and dignity, man tries to gain the gnosis of Allah. Since worldly greed, lust and ambition are not important in the eyes of the Sufis, so they continue striving to acquire that type of knowledge, which may prove fruitful from other-worldly point of view. Because when a man unites knowledge and action, keeping in view the fear of God, the Divine attributes of Allah and the love of Almighty Allah, he is considered as successful in the world as well as in the hereafter. In Sufism, the term beneficial knowledge is used in this very sense.

The distinguished Sufi-thinker, Sayyed Ali-Hajwairi illustrated the beneficial knowledge in his book, *Kashaf-ul-Mahjoob,* in these words: "Almighty Allah has censured such a knowledge which cannot bear profit for any body. So blaming profitless sciences Allah says: "And they learned what harmed them, not what profited them." (2: 102)

The holy Prophet (peace be upon him) has sought refuge from such a profitless knowledge. He says: " O' Allah I ask you to grant me refuge from such a knowledge which does not provide benefit" (2)

The significance of profit and benefit described here, has already been explained above to some extent. However, while extending its meaning, some more illustrations are being given here. In Islam, the collective and individual profits both have been regarded as desirable. The individual and collective imply a person and society respectively. If a person erects the foundation of his profit on the loss of society, this profit, according to Islam and the Sufis, results in loss in its essence. The example of this is that a person, knowing it well that building a mosque is a good action, gets a mosque built for personal worship and closes its doors for other persons of his society, this knowledge and action are beneficial neither for society nor for him individually. So, it must clearly be known that the application of profitability should be on individual and society both.

More over, this is not, at all, the meaning of beneficial knowledge and the end of life with goodness that man should keep himself aloof from the world due to the fear of hereafter. The path of hereafter actually passes through this world. And these are the worldly actions which determine the profit and loss of hereafter. Therefore, it is not right to abandon the worldly actions for the sake of the profit of hereafter. Due to this very reason the concept of abstinence is a regarded as false

in Islam. As already described above, the concept of benefit is based on the benefit of individual and society both. Similarly, it is applied on the world and hereafter both. Thus, this idea of some critics that Islam associates life only with hereafter does not seem to be appropriate.

"By including the pragmatisms of the world in the objectives of knowledge, Imam Ghazali has removed all those misconceptions, which represent the abstinent notion of some Sufis of the ancient times. Similarly this idea of some rationalists of the modern age is also falsified that Muslims have associated knowledge only with the life hereafter. The reality is this that this differentiation is either the innovation of ancient ascetic ideas or of the present materialistic intellect of the west. On the contrary, the point of view of the Muslims (and of Imam Ghazali), is holistic. In it, there is *din* (religion) as well as the world. True religiosity demands true worldliness and the true worldliness also is a part of *din*, (religion) which lays emphasis on virtue and balance in the worldly actions. And for the sake of responsibility of virtue and vice, it provides the concept of a higher and superior court." (3)

So, the relation of beneficial knowledge is with individual and society and with the world and hereafter. For this very reason it is said that the world is the sowing field for the hereafter. Whatever will be sown here that alone will be possible to be reaped in the life hereafter, because it is impossible to reap without sowing seeds. The concept of

sowing seeds demands action and action without knowledge is useless. Sayyed Ali Hajwairi writes in *Kashaf-ul-Mahjoob*:

"It is legitimate that knowledge should be associated and linked with action, because it is the saying of the holy Prophet (peace be upon him) "A worshipper without knowledge is like that donkey who has been tied with the flour making unit. That donkey apparently walks, and runs but actually rotates, remaining at the same place, and does not cover any distance." (4)

Its example is this that If a person remains hungry the whole day long and does not know the meaning of *som* (fasting) and has no idea of its demands, this action, for him, neither amounts to worship nor is a cause of benefit. In the same way, if a person offering prayer does not have the knowledge of purity, does not know the cleanliness of water, he will not be able to fulfil ablution, if he is ignorant of the right direction of *Qibla,* neither his *Qibla* nor his prayer will be correct. Similarly, if there will be the knowledge of other pillars of prayer also, only then his prayer will be completed. So, knowledge is essential for action. In this way, the concept of abstract knowledge is meaning less.

So, according to the Sufis, the determination of the direction of knowledge is very necessary. If the direction of knowledge is correct, the journey of action will also be covered correctly. Therefore, knowledge and action are correlative. On the one side, with knowledge the path of right action is opened and man gets knowledge of the distinction between right and

wrong, legitimate and illegitimate, good and evil, and fair and foul, and on the other hand, only due to acting upon the known, one gets profits and benefits from the knowledge. This alone is the Sufistic concept of beneficial knowledge. Sultan Bahu's concept of beneficial knowledge also is related to this very Sufistic concept, the details of which will be described later on.

THE SUFISTIC NOTION OF INTUITION:-

Such a knowledge which comes in human mind like a light or a brilliance – that very brilliance is also a source of knowledge which is called intuition. Commonly sensory or cognitive perceptions are regarded as the sources of knowledge but the *Quran* describes *"qalb"* (Heart) also as a source of knowledge. "Truly, it is not their eyes that are blind, but their hearts which are in their breasts." (22:46)

The difference between the reflective capacity and the heart's knowledge is this that mind achieves the knowledge of things partially and gradually, whereas heart gets the total knowledge of realities and this process is very rapid. Iqbal illustrates this point in this way, "When we get acquaintance with our environment, our rational consciousness works in normal conditions in such a way that it takes a reality in parts, moving from one part to another selecting successively isolated sets of stimuli for acceptance of a result of a different type. While in case of mystic consciousness we, contrarily come into contact with the totality of Reality in which all the diverse stimuli merge into one another and forms a single unanalysable unity

in which the ordinary distinction of subject and object does not exist." (5)

According to Iqbal, sensation and reason both are helpers of our intuition. Neither they themselves know the unities nor they can know. The intuition knows the unities with their help. Iqbal has thrown light, in his lectures, on the mutual relation of intellect and intuition. He says: "Reason and intuition should not be considered as separate from each other. They spring from the same root rather they compliment each other. The one grasp reality piecemeal, the other grasps it in its wholeness. Both are in need of each other for mutual rejuvenation. Both seek vision of the same reality which reveals itself to them in accordance with their function in life." (6)

As intellect is always involved in particulars, therefore it requires more time to draw conclusion. Due to this reason, it is like a slow-moving pedestrian, who has to pass through innumerable difficult paths, and who reaches the destination quite late. On the contrary, intuition is like that fast-moving traveler who reaches the destination very soon. Ghazali calls this very rapidity, reflective leap. He writes: "It is not essential for ideas also to be logically connected and continuous as inter-related stages of reasoning. But, sometimes it so happens that we are busy in reasoning in a particular field of discussion and our reflective capabilities suddenly take us towards a totally different field without there being any apparent cause of this change. The phenomena in that new field are so strange and

unusual and provide such a broadness to our mental horizons that can never be achieved with regular normal deliberation. (7) According to Ghazali, reflection alone is the essential condition for reaching this station, but this station does not depend on reflection. While reaching realities, some such stages also appear when consciousness and perception are rendered helpless. A certain unknown force, suddenly, within one leap, takes a man to destinations which had not been perceived earlier. Ghazali regards this very level of perception or reflection as *Hadas* (8) i.e. intuition.

Two aspects of human nature are very conspicuous; one-the external and second - the internal. The intellect and sensations belong to the external aspect of our life, which consists of material things. On the other hand, intuition belongs deeply to the internal and spiritual life. However, the intuitive faculty demands perfect purification of mind and heart. A person, in whom this characteristic is produced, comes to know those secrets which had earlier been hidden from him as secrets. Because the Sufis belong to the internal world, intuition alone is the effective and reliable source of their knowledge of realities. Sultan Bahu has used the term *"Tasawwar"* for intuition which is a particular capacity of human mind. Its centre is *"Ism Allah Dhat.*(The Name of Almighty Allah)".

RELIGIOUS EXPERIENCE AND SPIRITUAL ENLIGHTENMENT:-

Religions experience, spiritual enlightenment, religious observation and sufistic revelation, all are, more or less, the different names of one and the same state. Religious experience is momentary, during which the person involved comes to know such facts that are beyond the sensory perceptions. Through religious experience, the gnosis of Un-limited Being is achieved. When this state occurs in a sufi, he feels, under a spiritual stance, that he is standing before a primordial and eternal Un-limited Being.

Only that person can know the nature of religious experience who himself passes through it. Iqbal has divided this experience into two parts:

1. Indirect
2. Direct

In indirect part, after seeing the signs of nature, scattered in limitless wideness of the universe, in the guise of reality, observational method of thought is adopted. The phenomena of nature, sun, moon, stars, oceans of blue water spread over up to the limits of sight, snow-covered mountains, lofty peaks, mutual relation of earth and sky – these are all the signs of Divinity, upon which, the Quran has repeatedly induced to ponder. This is the reason that Iqbal says about the scientist who is engaged in the study of nature that he is in the state of prayer. (9) The implication of this reflection and

deliberation is not restricted to this that only knowledge and gnosis of the phenomena of nature is to be acquired, rather this point is operative under this, that alongwith reflection and deliberation, an effort should be made to reach Divinity. It is an indirect medium of spiritual enlightenment.

The meaning of direct method is the direct perception of the hidden realities. In it, there is no direct concern of intellect and thought, but direct contact with ultimate reality becomes possible, and it is the whole contact. As, already described in previous pages, intuition comprehends realities all at once and intellect takes steps gradually. Reason and thought discuss only the external and temporary aspects of reality and their method is indirect. On the other hand, intuition-which is a direct method, relates to all the eternal and real aspects of reality. The ultimate purpose of religious experience is to reach God. In it, both indirect and direct methods are included.

The repetition of call for the study of nature, in the holy Quran, is due to this reason that man's contact with external nature is very deep. This relation with external factors, as a matter of fact, provides to man such a platform where he gains control over material forces. In Iqbal's lectures, it has thus been described in this connection: "One indirect way of establishing connection with the reality, that confronts us, is reflective observation and control of its symbols as they reveal themselves to sense-perception, the other way is direct association with that reality as it reveals itself within. The naturalism of the Quran is only a recognition of the fact that

man is related to nature and this relation, in view of its possibility, as a means of controlling its forces must be exploited, not in the interest of unrighteous desire for domination, but in the nobler interest of a free, upward movement of spiritual life. In the interest of securing a complete vision of reality, therefore, sense-perception must be supplemented by the perception of what the Quran describes as *fuad* or *qalb* i.e. heart" (10)

Man, who is a mixture of body and soul, after gaining control over material forces, steps into the spiritual world and a Sufi directly receives gnosis of Allah. According to the Quran, *qalb* is the source of the gnosis of Almighty Allah: "God hath made every thing which He hath created most good and began the creation of man with clay, then ordained his progeny from germs of life, from sorry water; then shaped him and breathed of His spirit unto him and gave you hearing and seeing and heart, what little thanks do you return." (32: 2-8)

It must be clearly understood that alongwith hearing and seeing, which are the sources of knowledge with sensations, there is a mention of "heart" in the holy Quran. It means that Allah has, alongwith creation, granted such an internal sensation to man which can achieve the knowledge of those realities that are beyond sensory perception. Iqbal has described this capacity of *qalb* in these words:

"The 'heart' is a kind of inner intuition or insight which, in the beautiful words of Rumi, brought up by the rays of the sun and brings us into contact with the aspects of reality

other than those open to sense-perception. According to the Quran, it is something which 'sees' and its reports, if properly interpreted, are never false." (11)

Almighty Allah has given to man the eyes and the ears for the sake of acquiring apparent knowledge and *qalb* for the sake of achieving internal knowledge. Because knowledge is of two kinds:

1- Apparent
2- Internal.

The apparent knowledge relates to human physique viz, the pillars of Islam, *prayer*, *fasting*, *haj*, *zakat* etc. That is to say, it relates to *sharia*. When *sharia* and its dictates, get extension, through covering the inner self then this knowledge turns into internal knowledge i.e. "*Tariqat*" In this method of *tasawwuf,* the dictates of *sharia* and worships are converted into states and stations and adopt the terms of *taqwa* (fear of God) *sabr* (passion) and *tawaqal* (trust in God) etc. It is mentioned in the Quran "He has fulfilled His blessings upon you externally and internally". (30-31)

In a religious experience, there is an amalgamation of external and internal selves with the influence of the external, one proceeds towards the internal. For example, in spite of the conquest of time and space and the station of *Sultan,* which has been mentioned in the fifth chapter, man could not get rid of the fact of death, nor he could deny this fact theoretically. The firm certainty of this fact brings about such wonderful hidden

effects in the human thought that take him to the place where he feels an unseen power with the help of his imagination. Therefore, it will have to be admitted that external factors become the cause of spiritual enlightenment. This mentioning of external and internal blessings is due to this very reason that each and every particle of the universe is equivalent to a sign of Almighty Allah, in which His clue is present, which can only be seen by the enlightened persons. The recognition of the enlightened persons is this that they entrust all their affairs to the supervision of Almighty Allah. No other help they admit except that of Allah. They put their matters under the governance of Allah. This concept is of basic importance in the sufistic religious experience, where the self is converted into the mould of soul. The self, which is considered to be the home of Satanic magnetism, puts on the guise of spiritualism after discarding the Satanic robe. The sufi undergoes spiritual refinement and after submitting himself to Allah, passes through the practical experience of Divine favours. The Divine favours imply finishing one's own wishes, and bowing one's head before the will of Almighty Allah.

In a religious experience, Satan remains present till that time when a Sufi, after gaining perfect concentration, diverts his attention upon one singular point. So the nature of religious experience is spiritualistic and emotional. In the spiritual enlightenment, the Satanic apprehensions go along the abstinent and the worshiper up to that place where the search adopts the form of real love. In order to understand the nature of religious experience, it can be divided into three parts:

1. Feeling
2. Intellect
3. Gnosis of self

1. When external situations affect the heart, feeling is produced. In religious experience, it so interferes that external factors affect the heart through brain and man concentrates his imagination upon the predominant external factors. In our daily life, when we fulfil any need of a needy person or provide food to a hungry man, he will look towards us, after the satisfaction of his requirement, with a sentiment of thankful-ness, and he will wish to thank us whole-heartedly. This sentiment of thankfulness, which we observe in his behavior, is visible in our religious experience as well. This sentiment takes a man from external situation to an internal state and induces him to concentrate on that state. This state of feeling holds a distinctive position in religious experience. Some people are of the opinion that during this state of feeling, the intellect remains detached from it. But, according to Iqbal, in the *sufistic* feeling, an element of intellect does remain present.

2. The rational understanding and perception are directly related to religious experience and this is a determined path of a *sufi*. Whatever is the result of apparent knowledge, a *sufi* ponders over it. He is aware of its particulars. He himself asks question and himself finds the answer of that question. Apparently, this process seems to be over and

above the intellect, but actually he makes use of rational consciousness which is strengthened with faith. It is, however, a manifestation of an indescribable state. This stage is very difficult for a *sufi*. Anyhow, he extends his alertness from this very stage of intellect. His ultimate purpose is this that far ahead of intellectual level, he should enjoy the taste of real love. But this second stage incites him to have rational observations. For the sake of reflection and deliberation, he makes the whole world a mirror. This process of reflection and deliberation is directed towards *sukr* and intoxication. This is such a state of the spiritual exercise, where a *sufi* calls Allah with observation. And then proceeds towards the next stage.

3. The last stage of religious experience is the gnosis of the self. Here, a *sufi* has a direct contact with the Being of Allah. His relation with intellect and consciousness is discontinued. There remains only self and mere self. Rather, the self of the *sufi* becomes united with the Being of Allah. Here, a *sufi* is also graced with mutual conversation and he enjoys the feeling of nearness. At this stage, the relation of the *sufi* is cut off from others, and is established with God. This is such a stage of gnosis in which earlier both the stages are amalgamated. In this direct relation, the Sufi receives knowledge and gnosis from God. This type of religious experience, implies the Pantheistic concept of God. Due to this, Sayyed Ali Hajwairi says: "My whole life is related with Almighty Allah and our existence is connected with His Being. And

our life and existence is an action of Allah. We are alive due to His creation and not due to His Being and Attributes."(12)

We should understand this state in this way that a limited being uniting with Un-limited Being, adopts an everlasting position. Just as a river after entering into the sea annihilates its own existence and is called with the name of sea, the same situation occurs in religious experience. But this supreme position is not granted to every one. If a person, despite all his intellectual and academic progress, does not reach this position, the reason of this is that his intellect is partially at war with natural realities. This position is granted to that person who reaches here after passing through spiritual stages. He passes through these stages with the position of totality of intellect, which ultimately is converted into the gnosis of Almighty Allah.

CHARACTERISTICS OF RELIGIOUS EXPERIENCE:-

Allama Iqbal, in his first two lectures, has undertaken detailed discussion regarding religious experience, which has been named 'religious observation' by Sayyed Nazir Niazi. With reference to these very discussions, a few characteristics of religious experience are being described below:

1. IMMEDIACY

The first mentionable characteristic of this experience is immediacy. This characteristic is essential for each and every observation – may it be Sufistic or non- Sufistic. The observation which we bring into process through sensations provides us knowledge of the external realities. Similarly, to which state Sufistic observations are related, the interpretation of that state gives us the knowledge of the Being of Allah. The argument for regarding it as immediate is this that we receive the knowledge of the Being of Allah with the help of Sufistic observation in exactly the same way as we are, with certainty, seeing or hearing a certain thing. It means that religious experience and observation, in its immediate nature, is similar to other observations.

2. UN-ANALYSABLE WHOLENESS:-

The second characteristic is its un-analysable wholeness. In religious experience, the states may be quite evident and multifarious, but comes up on one singular-point. However, if these states conflict with intellect and consciousness, we should not assume that in this way our relation with apparent science is cut off. In fact when we establish our relation with the external world, our consciousness operates in a piecemeal manner. It proceeds from one particular to another particular and draws conclusions from the analysis of the particulars. On the contrary, in religious experience, we are aware of the sequence of the

ultimate reality and all the particulars and stimuli, after mutual amalgamation, are converted into an un- analysable unity. This is the same difference which has already been described in connection with the discourse of intellect and intuition. With the formulation of an wholesome unity, according to the saying of Iqbal, the distinction between viewer and viewed or observer and observed is totally eliminated. In this way, the Pantheistic concept of Ultimate Reality comes up before us.

3. THE NEGATION OF THE BEING OF THE OBSERVER:-

The state, in which a *sufi* encounters the spiritual enlightenment, is just a moment. In that moment, beyond his own being, obtains oneness with such a Unique Being, Who is separate from him, but encompasses him. The self of the *sufi* i.e. the person who is undergoing the experience, becomes unidentifiable in that particular moment. That is to say if he is a river, then getting itself absorbed into the sea, he finds *fana*. This state, in the way of Sufism, is called the state of negation of the being of the observer.

4. INCOMMUNICABILITY:-

The observation of a *sufi* is a 'state' and not a 'saying' and since these observations come directly under experience, so it is impossible to communicate such observations exactly to other persons. This is the reason that these observations adopt the nature of feelings instead of thought. When a *sufi* or a Prophet tries to put his religious consciousness into words, he

can give to these observations only the shape of logical propositions. He cannot express his states as such.

5. DURATION:-

For a moment the *sufi*, due to the contact with the Being of Allah, feels that serial time has no reality. Because this feeing is momentary, so we should not think that *sufi's* contact with serial time is actually cut off. In spite of this contact with Ultimate Being, there does remain a relation between the *sufistic* observations and our feelings and perceptions. After this experience of a brief duration- may they be *sufis* or Prophets – both return to the normal physical world.

SULTAN BAHU'S CONCEPT OF KNOWLEDGE:-

As a philosopher and *sufi,* Sultan Bahu adopts the concept of knowledge and gnosis in accordance with the tradition set by the renowned *sufis*. No clue is available in his biography, indicating the impression that he did ever study seriously the works of ancient *sufis*. However, as per the source and origin of acquiring knowledge i.e. intuition as well as God, is same, so the consistency with the views of other *sufis* seems to be normal. Bahu as well, believes in real knowledge and esoteric knowledge. With reference to the beneficial knowledge, intuition and religious experience also Sultan

Bahu's ideas are very dynamic. In spite of similarity, Bahu has occasionally adopted peculiar interpretations.

Central point of Bahu's concept of knowledge & love, *Tauhid*, universe, *Shariat-o Tariqat* is *'Tassawur Ism Allah Dhat'* i.e. gnosis of God, sighting of God or nearness to God. In the same way, the ultimate purpose of all spiritual exercises, observations, trainings and concepts also is this very point, that is, sighting of Allah. Like most of the *sufis*, the goal of Bahu's life and the gist of his teachings is this alone that the direct sighting of Almighty Allah is possible.

Bahu considers such a knowledge as right and correct which concentrates on gnosis of Allah. In his writings, there is a continuous repitition of the words, meeting Allah, nearness to Allah, vision of Allah etc. These words are, in their meanings, similar to the gnosis of Allah. So, according to Bahu these words have one and the same meanings. Anyhow, Bahu adopts the same religious experience i.e. spiritual enlightenment as the only source for the sake of gnosis of Allah which is a popular method among most of the Sufis. Though Bahu was *illiterate*. He did not visit any *madrasah* for acquiring education, yet writing more than one hundred books on the topic of knowledge and gnosis is a clear proof of the fact that he was endowed with intuition and esoteric knowledge.

One more thing comes up after reviewing collectively Bahu's life that he believed in immediacy. This is the reason that in the way of *tariqat* (spiritual journey) also, he is an upholder of rapidity at both the stages of seeker and guide.

In the prevalent chains of *tasawwuf*, that relation holds a peculiar status which is established between the guide and the seeker. After establishment of relation, the spiritual evolution takes place gradually. Under the supervision of the spiritual guide, when a *salik* covers the stages of *suluk* and some states occur in the heart of *salik*, which in *tasawwuf* are called "*ahwaal*" i.e. spiritual states. These states are the name of the spiritual journey of a *salik*, which passing through the stages of meditation, nearness, love, fear, hope, fondness, satisfaction, affection, observation and certainty, ultimately reaches the desired destination. This stage is of *fana fillah*. Bahu does not consider this traditional journey as worthy of attention. Instead of retirements, spiritual exercise, trainings and going through practicing, he regards achieving targets immediately, as the standard of the perfection of the seeker and the guide. This is the method of chosen ones and Bahu is counted among the members of this group. For the sake of acquiring knowledge also, he adopts the method of the chosen ones and instead of remaining busy for a long time in *madrasah*-system, he, making direct method of intuition and inspiration, a source, fully utilizes the religious experience and spiritual enlightenment. This immediacy which is included in the temperament of Bahu, is a characteristic attribute of intuition. That is to say, intuition alone is the real and immediate knowledge which can satisfy Sultan Bahu. Ghazali has used the word, *Hads* for this. However Bahu likes the term "*Tasawwur*" (concentration) for the purpose.

The discussion with reference to knowledge, intuition and religious experience has been presented in the previous pages, let us throw light, in the same manner, on Bahu's doctrine of knowledge. In this respect, only Sultan Bahu's books have been kept in view, so the references and terms are the same which have been used by him.

NATURE OF KNOWLEDGE:-

Bahu does not take knowledge as a metaphysical reality only, but keeping in view its practical aspect, he explains and illustrates it. According to him "*ilm*, i.e. knowledge means to be aware of, to make distinction between what is permissible and not permissible, between infidelity and Islam, right and wrong, *Biddat* (innovation) and *sharia*. "*Ilm*" means-- to know, but to know what? The thing towards which a Guide alludes. Who is the Guide? And alludes to which knowledge? – Takes to secret place of the mercy of Allah". (13)

EXPLANATION OF THE DIRECT KNOWLEDGE

According to Bahu, Knowledge imparted by guide means esoteric knowledge or direct knowledge, in which *faidh* (grace) is obtained directly from Almighty Allah. And this very knowledge leads towards everlastingness, gnosis of Allah, *Tauhid*, nearness and meeting. Because of this knowledge, the seeing of the light of self, and the glimpses of the spiritual

states are obtained and the seeker gets acquaintance with the *Quran* and *Hadith*. According to him real knowledge comprises knowing the five things. A person who does not have this knowledge, for him, seeking of knowledge, is equivalent to distress. Such a person is apparently knowledgeable, but internally ignorant. These five things are as follows:

1. Knowledge of prayer for goodness. That is the knowledge of the acceptance of prayer by Allah.
2. Knowledge of warding off Satan. That is, avoidance of evil in such a way as if evil is non-existent.
3. Knowledge of a living heart. That is, not that heart towards which the Quran has pointed. — The eyes are not blind, rather hearts are blind, which are in the breasts. On the contrary, the living hearts are capable of discriminating between right and wrong, between infidelity and Islam and are capable of acquiring gnosis.
4. The fourth knowledge is of abstinence from the world. That is, a person should be so abstinent as a husband is from wife after divorce. Abstinence from the world has already been explained. It does not mean, according to Bahu, to negate social life. It rather signifies to get rid of the worldly greed and lust. This is the name of such a contentment in which a man becomes carefree from the worldly desires and requirements. And after submitting himself to the supervision of Allah, as seeking

goodness, a man gets complete and everlasting satisfaction.

5. The fifth knowledge is the eternal knowledge in which one obtains absorption in *Tauhid* and triumph over the self. And man enters into the spiritual assembly of the Prophets and saints. (14)

Due to contact with the Being of Almighty Allah, a man enters into *Aalam-i-Jabroot* from *Aaalam-i-Nasoot*. He temporarily feels that his relation with serial time has been cut off and in this state he realizes that he has achieved unity with the Supreme Being in Whom one's own being is negated and the Being of Almighty Allah alone remains.

EXPLANATION OF THE WORD '*ILM*' (KNOWLEDGE):-

Bahu has explained the three letters of "*Ilm*" in his own way, from which his doctrine of knowledge becomes evident.

"*Ilm*, has three letters, which bear separate characteristics:

(*Ain*) "*Ain*" of *Ilm* takes to *Aala* (the highest)

(*Lam*) "*Lam*" of *Ilm* makes *La-yahtaj* (needless)

(*Meem*) "*Meem*" of *Ilm*-- including among *Mardan-e-Khuda* (Men of God) provides love, gnosis, sighting and the assembly of the Prophets. (15)

At another place *Ilm* has been explained thus:

(*Ain*) عین (*Lam*) لام (*Meem*) میم

Ain — means finding *Ain* or Being *Ain* (identical)
(*Lam*) — means *La-Yahataj* (being needless)
(*Meem*) — means *Maraji'at BaKhuda* (Return Towards Allah) and to refrain from self.

One who does not recognize these three letters, does not know the core of *Ilm* (knowledge). And he becomes *Aaq* (Disowned) from *Ain La-Mazhab* (Infidel) from *Lam* and *Mardood* (Rejected) from *Meem*.

It is identified from this explanation of *Ilm* (Knowledge) through letters as to what, according to Bahu, is the core of knowledge. In the mind of Bahu, this point is quite obvious that Allah has created man from His own Light and blown His own Soul into him. He has appointed him his vicegerent on earth. That is to say, the origin of man is the Being of Allah. "Return towards Allah" means, according to Bahu, that the ultimate ideal of man is this that he should return to that Being from Whom he was separated. Nearness to Allah, meeting Allah, *fana fillah*, and vision of Allah, are the names of the efforts to achieve that very Ideal. This very point of gnosis, according to Bahu, is the core of knowledge, the effort of which makes a man independent of all others. He reaches the highest place.

BENEFICIAL AND NON - BENEFICIAL KNOWLEDGE:-

In Sofism, the terms beneficial and non-beneficial knowledge are being used with reference to the action and to

its consequence particularly with regard to life hereafter. Bahu considers knowledge without action as useless or rather Satanic activity and he regards action that is taken upon the *Sirat-e-Mustaqeem* (Right path) and is capable of taking man straight to Allah. He does not digress from his fundamental doctrine while explaining the word '*Ilm*', in accordance with the sequence of letters also. (ع) *Ain* – implies reaching *Ain* (Pure Reality), that is to say, we should get that knowledge which takes man so near to the Being of Allah, that he may obtain the status of reaching the *Ain* of the Being of Allah. And he may become (ل) *Lam–La-Yahtaj* (needless) from everything else. Similarly, (م) *Meem* – means *Maraji'at* i.e. return to Allah and refrain from the self. The elegance of Bahu's views is that there is no conflict anywhere in any respect. There is rather, a perfect uniformity in his views. According to him, the maximum exaltation of human life is that a man may obtain nearness to Allah and find the *Ain* of the Being of Allah. In this effort, it is better to achieve target at once under the supervision of any spritual guide. But for this purpose only the path of *shariat* (Islamic Law) will have to be adopted. *Tariqat* (Islamic way of acquiring gnosis) without *shariat* is infidelity. One should neither refrain from the world nor be involved in it. One should murder the cruel self. From the teachings of Sultan Bahu that circle of human life appears, with the completion of which *faqr* (carelessness towards worldly life) is granted. The holy Prophet (peace be upon him) has regarded *faqr* as his pride.

Bahu's doctrine of knowledge also revolves around that very circle of human life. This alone is the core of knowledge, without the recognition of which, in the words of Bahu, man remains devoid of knowledge and he is considered as atheist and rejected. Being devoid of Knowledge means that a learned person, who is against the Quran and Benevolent Allah, and who is in favour of self and Satan and who does not act upon his knowledge, he is devoid of real knowledge. That is to say, he deserves the verdict; "he is not from amongst us".

If knowledge is without sincerity and love, it can never be beneficial. Without sincerity and love, one cannot reach the roots of the gnosis of Almighty Allah which is the foundation of all sciences.

"Know it that the whole consciousness can be achieved with nearness to Allah, gnosis of Allah and meeting Allah. The knowledge without gnosis, leads a man away from Almighty Allah. You should not be proud of such knowledge. You know that Satan is very knowledgeable, but he is ignorant of the knowledge of gnosis and love. The knowledge of love took the dog of the people of *kahf* (a group of people mentioned in the Quran) to what a great status and entered him in the category of human beings and even dog was counted as a member of the people of *Kahf*. While the knowledge without gnosis took away Satan from the presence of Allah." (17)

At this stage Sultan Bahu is pointing out such a sentiment between knowledge and action which has supremacy over both. Though knowledge may be very superior, it is

meaningless without love. Similarly, though action may be quite excellent, it is useless without sincerity and good intention. Without sincerity and love both knowledge and action are regarded as non-beneficial. A person who does not forget offering five-times prayers and has knowledge of the *fraiz, sunnah*, and *mustahab* (particulars of prayer) of the prayer but his intention is based on dissimulation, so as a result, for him, the knowledge and action both will be non-beneficial.

Bahu asks his reader "what that point is in which all the *fraiz* are fulfilled with the fulfilment of one *farz* and all *sunnah* are performed with the performance of one *sunnah* and all *wajib* are performed with the performance of one *wajib* and all *mustahab* are finalized with the finalization of one *mustahab*? That is a single point, as the saying of the holy Prophet (Peace be upon him) Knowledge is a point, (18) and that point is esoretic knowledge. Here, again, Bahu does not talk about knowledge without action, but gives the example of knowledge with action. By knowledge he implies the fulfilment of *fariz, sunnah wajib* and *mustahab*. In fact the purpose of the creation of man is only one, as has been said by Almighty Allah, "We have created *Jinns* and Human Beings only for worship (*Al-Zariat*: 56). This is the reason that Bahu associates knowledge also with worship and virtuous deeds. It is certainly said that such a knowledge can never be acquired without sincerity and love. From this only the attainment of benefit is possible. Such knowledge that is acquired for worldly lust is, according to Sultan Bahu, non-beneficail. "Knowledge should be acquired

for preaching and advising, the obligation of ordering virtue should be fulfilled, the self should be confined and not that the worldly living should be sought and the livelihood should be got from the kings. (19)

In his book, *Muhik-ul-Faqr Kalan*, Sultan Bahu writes: "Abundance of Knowledge and piety is not so obligatory for man. Knowledge must be accompanied with action and avoidance of sins is absolutely essential". Bahu repeatedly negates knowledge without action. The purpose of acquiring knowledge is only attainment of abstinence and *taqwa* (fear of God,) the destination of which is gnosis of Allah.

"It is compulsory for every Muslim man and woman to acquire knowledge. Here, knowledge means knowledge of *Tauhid* and gnosis of Allah. And this is so because some companions of the holy prophet did not have the apparent knowledge. They would remain busy and immersed in *Ism Allah Dhat*. So, some of them would drink flour after melting it into water so that they might not be negligent of the remembrance of Allah. The status of the companions is greater than that of *mujtahid ulema* (the research scholars) and of *mujtahid sulaha* (Knowledgeable practitioner) is greater than that of common *ulema*. So we come to know that knowledge is reliant on action". (20)

Bahu says further, "Had it been more prestigious to learn knowledge in abundance, the status of *Ulema* and the proficient persons would have been superior to that of the companions of the Prophets because some companions were

not the scholars, but were men of actions. A person who acquires abundant knowledge, and does not adopt *taqwa*, but Almighty Allah taught in the Quran and, of course, Allah teaches the knowledge and the Quran, so it is clearly asserted in the Quran that if you continue fearing Allah, He will declare His judgment for you and will relieve you of your sins. This means that had you been the people of *taqwa*, We would have made you such that you would discriminate the true from the false and would know good and bad, you would distinguish between legitimate and illegitimate. And you have not been asked to be a student and neither have you been directed to acquire abundant knowledge". (21)

It reflects from the above quoted paragraph that the status or any rank depends upon action and not upon mere knowledge. The person who acquirs knowledge but remains unable to make distinction between *Haq* (truth) and *Batil* (falsehood), would be declared unsuccessful. ---------What is *Haq* (truth)? According to Bahu, acquiring gnosis, *faqr* and contentment, nearness and sighting, consciousness of self, the glimpses of the presence, revealed knowledge, speech of Allah and finding the stage of *fana fillah* is actually the truth. On the other hand, acquiring worldly things for the sake of the world is just like avarice, greed, egotism and lust and all th[illegible] inappropriate by nature, out of which, falsehood is produced. Therefore, knowledge is meant for the discrimination between truth and falsehood. He, who chose truth, is the person who adopted *Taqwa*, that means he learnt the beneficial knowledge. He reached the core of gnosis. Because, in the words of Bahu,

at the time of passing away, just upon seeing the death angel, all worldly knowledge becomes useless.The Satan contests with a believer for plundering faith at the time of breathing last. At that moment, only the knowledge of truth alone leads man towards good end which is produced in the being in this manner with "*Taswwur*" (concentration) of "*Ism Allah Dhat*" as the *Noor* (light) – which is more forceful than fire and with which the Satan is scorched.

Briefly speaking, the purpose of acquiring knowledge, according to Bahu, is the end with goodness. This is the purpose of human life. In grave, the angels "*Munkar Nakir*" will not ask about the study of books. There only the questions about *Ism-e-Allah* (The Name of Almighty Allah) *Ism-e-Muhammad* (The name of Prophet Muhammad PBUH) and *Din-e-Islam* (religion of Islam) will be asked.

KINDS OF KNOWLEDGE:-

Bahu has described the kinds of knowledge in different pages of his different books, with the study of which it does not remain difficult to guess as to what, according to Bahu, is the right and correct view of knowledge. He writes:

"Knowledge is divided in two kinds:

(1) *Ilm-e-Makashafa* (Knowledge of Intuition)
(2) *Ilm-e-Mua'amala* (Knowledge of Conduct)

With *Ilm-e-Makashafa,* gnosis of Allah is attained. *Ilm-e-Mau'amala* comes under *Ilm-e-Makshafa,* because it is attained with the exercise of *Tasawwur* of *Ism Allah*". The knowledge of the apparent and the hidden and the knowledge of the truth is attained through it". (22)

Ilm-e-Mua'amala means the *Sharia,* with which one gets awareness about conduct. Only that knowledge is regarded as right which is in accordance with the *sharia*. This kind of knowledge is related with worldly actions, whereas the purpose of *Ilm-e-Makashafa* is the attainment of the gnosis of Allah. The gnosis, in reality, is the recognition of Almighty Allah. When truths are revealed to a Sufi, and he reaches the stages of the true certainty, he gets the blessing of gnosis. It has been stated in the Quran:

"He openeth their breast to Islam". (6:125)

He, whose breast is opened, is on the light provided from Almighty Allah.

At another place, Bahu has described the kinds of Knowledge in this way:

1. *Ilm-e-Zahir* (The Apparent Knowledge)
2. *Ilm-e-Batin* (The Hidden Knowledge)

"It must be remembered that the apparent scholars are experts of the apparent sciences and they have the knowledge of the existence. It must be remembered that the knowers of the hidden knowledge are the knowers of *qalb* (the heart) A person

who is well-versed in esoteric knowledge and gnosis and *Tauhid* of Allah, has no need of the apparent sciences" (23).

"The apparent knowledge is related with self and intellect is a part of self. And the hidden knowledge is related with the soul of the gnositic of Allah. While the souls are related with the Agent Intellect. So, O' true seeker! Do not take liberty with the scholar of the spiritual knowledge, because he confirms his spirituality in a physical guise". (24)

The difference between the apparent and the hidden knowledge amounts to the difference between "information" and "vision" The knower of the apparent sciences is a well-informed person and the knower of the hidden science is a man of vision. Vision has superiority over information. This is the stand point of Bahu and this has also been represented by Iqbal. "We wish to have vision and he gives us information".

خبر عقل و خرد کی ناتوانی
نظر دل کی حیاتِ جاودانی

"Information is the weakness of the intellect and reasoning; vision is the everlasting life of the heart".

خرد کے پاس خبر کے سوا کچھ اور نہیں
ترا علاج نظر کے سوا کچھ اور نہیں

"There is nothing with the reasoning except information and your remedy is with nothing else except the vision".

That is, Iqbal declaring the information as the intellect and reasoning, expressed its impermanence and weakness and says that there is nothing with intellect except information (The discursive method of intellect has already been explained above) whereas he regards vision as the everlasting life of the heart. Vision is related with the heart i.e. *qalb* and *qalb* perceives the reality as a whole in much better a way as compared with the perception with sensations and knowledge through intellect (Its details also have already been described in previous pages). A man of vision sees realities in the form of a unity whereas a man of information remains limited within the sphere of the particulars. The acquisition of the apparent sciences spreads over years together, whereas the limits of the hidden sciences are beyond space, that is, these are unlimited and beyond enumeration and these can be acquired at once.

"One should know that the apparent sciences are fourteen and the hidden sciences are seventy crores, three lacs, fifty thousands, five hundreds and thirty one. So there are several thousands of sciences of remembrance and reflection and deliberation, and there are several thousands worlds of *Aalam-i-Malkoot* (Cosmos). For writing down the hidden sciences several registers are required, because these are beyond enumeration. The spiritual guide teaches all these sciences on the very first day, with which a seeker becomes a possessor of clear conscience, a person with explicity and a gnostic of the space of *La-Hoot* (oneness—a status of God) This state of *faqr* is the very first lesson of the governance over the self. Such a person can see, on the back of his nail, the

phenomena of both the worlds. He himself is the man of vision and he obtains the whole significance of *Tauhid* and gnosis and explanation with effectiveness." (25)

It is to be noted that while describing the kinds of knowledge, Bahu has kept before him the applied and reformative aspects of knowledge alone, although he does not deny the need and importance of the apparent sciences. It has been written in books that he instructed his one young devotee, Sayed Mohsin Shah, to acquire apparent sciences before adopting *Faqr*. In the same way, he sent his son also to far off places for acquiring knowledge. But he sees, the apparent sciences in the form of a small portion, whereas the hidden sciences, have the position of a whole. A person in whom the apparent sciences are present, for him the acquisition of hidden sciences, is possible only with the achievement of the gnosis of Allah. It is only then that the doors of all sciences are opened for him. For this purpose, Bahu lays much emphasis on the purification of the heart and cleanliness and refinement. The apparent sciences are acquired through intellect and sensations, but the hidden sciences are directly received by the heart. The more *qalb* is delicate, the certainty of the correctness of sciences is strengthened in the same proportion. From the activeness of the heart, we should not infer that the mutual connection with intellect and sensations is cut off, but these both are subordinated to the heart. That is why the Quran says that eyes are not blind but the hearts are rendered blind.

THE SPECIALIZATION OF THE APPARENT AND THE HIDDEN SCIENCES AND THE STANDPOINT OF BAHU:-

According to Bahu, knowledge is not only a verbal or academic term, this is an attitude which covers the whole human life and encompasses his entire personality. He considers the science, body and action a unity, that is, a whole. He does not give much importance to the apparent knowledge, which implies only the bookish knowledge or knowledge acquired through formal education. He regards such knowledge as helpful in the achievement of only the worldly benefits. And the lust of the worldly benefits, according to Bahu, is not good rather it is a major evil. Though, the worldly benefits are procured with the acquisition of apparent sciences but inner self is not purified. However, in all those sciences and arts which are revealed with purification of the inner self and with concentration of "*Ism Allah Dhat*," all the apparent sciences are as present as the salt is in food.

Bahu says "without the labour of books reading but only with the concentration on *Ism Allah Dhat* , the apparent and hidden sciences as well as the Divine words are revealed". (26) Therefore one should have no concern with carrying the luggage of books. For the sake of the achievement of the apparent and hidden sciences, Bahu presents the direct method of *"Tasawwur"* (the concentration). "With the practice of the concentration on *Ism Allah Dhat*, (the Name of Almighty

Allah) the purification of the self, cleanliness of the heart, the enlightenment of the soul and the glimpses of the secret are received. A person who reaches such ranks, becomes capable of putting on the guise of *Qalb*. When all these become one, all apprehensions and fears are removed from his life. His apparent five senses are closed and he gets the knowledge of the saying of Allah--I have breathed into him My Soul". (27)

Bahu also uses the words truth and falsehood, while specifying the apparent and hidden sciences. According to him, acquiring apparent knowledge is to acquire world for the sake of world, with which avarice, greed, pride and lust of the lower self are produced, and those are all false, while on the other hand, obtaining gnosis, *faqr* and contentment, nearness and observation, the light of the Being, the glimpses of the presence, inspiration of the words of Allah, and *fana fillah* are all true. Bahu calls this the knowledge acquired through *taqwa*, which is higher in status and is a provision for the life hereafter. Because in the grave, nothing will be asked about the apparent sciences, but will be enquired about *Ism Allah* and *Ism Muhammad* (peace be upon him). therefore, the knowledge, which will be acquired for the sake of money, for the lust of the world, is illegitimate and non-beneficial.

INTUITION, RELIGIOUS EXPERIENCE AND BAHU'S INTERPRETATIONS:-

As Bahu has specified the kinds of knowledge that one is the apparent knowledge and the other is the hidden one, similarly, the sources of both are also declared as separate. The sources of the apparent sciences are worldly, hence are uncertain and non-beneficial, for example the sensory and rational perception etc. Through these sources, the apparent sciences can, no doubt, be achieved but reaching the hidden sciences is not possible. Bahu, however, makes it also clear along with this that for the achievement of the hidden sciences, it is not right to abandon totally the achievement of the apparent sciences. Bahu describes its method in this way that for the sake of achieving the hidden sciences, the achievement of the apparent sciences is not necessary, because the apparent sciences are present in the hidden sciences. Similarly, for the sake of the achievement of the apparent sciences, the achievement of the hidden sciences is not essential, but a Gnostic, who holds proficiency in both types of sciences, that is, the apparent sciences and the hidden sciences, he is *Ghalib-ul- Aulya* (the master of the friends of Allah). For the hidden sciences, the source which has been described by Bahu, is direct and immediate. Bahu gives it the name of *"Tasawwur"*, which is a potentiality of human mind, in which inspiration, revelation, intuition, suggestion so much so that even the entire observation, all are included. It is through this source that all the well-known sciences are acquired. According to Bahu,

concentration on "*Ism Allah Dhat*" is such an ocean from which the whole soil of human thought and action can be saturated.

The discussion on intellect and intuition has already been presented in previous pages. In that very perspective, Bahu's "*Tasawwur*" instead of being partial study of intellect, covers the realities as one whole. The intellect and sensations remain busy with the exterior of human life, while the satisfaction and saturation of the spiritual and inner aspects is possible through "*Tasawwur*". This method also, like Iqbal's immediacy of religious experience and Ghazali's *Hadas*, with one leap can at once graces with meeting Allah. And this, in the words of Iqbal, is quite possible in the tradition of religion.

By giving extension and comprehensiveness to his doctrine of knowledge, Bahu says with authenticity "All sciences are included in the science of meeting i.e. the meeting with Allah)" (28) and meeting is attained through *"Tasawwur"*. In his book, *Ameer-ul-kaunain*, he describes with reference to meeting in the form of verses:

آنچہ بینی از تصور شُد لقا

اسم اللہ برد حاضر با خدا

"That which you are seeing that meeting is attained through *"Tasawwur"* in fact, *Ism Allah Dhat* takes to the presence of Almighty Allah."

دیدہ در دو دیدۂ دیدہ بدل

دیدار در دل خوش بہ بیں اے رُوخجل

"O, you who is seeing with both eyes, see Him with eye of the heart. O you who are ashamed of yourself, you can see His glimpses with the eye of your heart in an elegant way".

Moreover, Bahu has also quoted the saying of the Holy Prophet (peace be upon him) "I saw my Sustainer in my heart". Bahu also like other Sufis regards the perceptions of the heart, as the source of knowledge stated in the Quran being more superior and prestigious than the sensory and rational perception. This is the reason that the Sufis teach the lesson of purity and cleanliness of the heart and refrain from the world. Bahu makes it clear about the heart as well "It must be remembered that the heart is not a lump of flesh, it is that which comprises gnosis, love and observation and is graced with vision of lights and is intoxicated since the day of affirmation of the primordial covenant." (29) With this explanation of the heart, Bahu has stated the application of three things. One is gnosis, which the hearts achieved in the beginning, and were blessed with saying "Yes" answering the question "Am I not your Sustainer?" The second is love with which knowledge and action are considered as conditioned and which holds superiority over both. Love sustains demarcation between good and evil and truth and falsehood. The Satan had no comparison as being knowledgeable, but as he was devoid of love, so he was declared as rejected and those selves who were conversant with love, they by saying " yes" attained gnosis and presence and meeting with Allah. The third is vision, which is the outcome of religious experience. That is,

meeting with Allah, which is the ultimate destination of the spiritual exercises of the Sufis.

Qalb (The heart) has been granted to every one. Every one acquires knowledge through the perceptions of *qalb* in accordance with one's capacity. A person, with dead heart, is devoid of the gnosis of Allah, so his *qalb* loses the right path. On the other hand, the persons who are graced with meeting with Allah, have a living *qalb*.

"One must know that without being graced with vision of lights and presence of meeting, inner purity can never be obtained with mere remembrance, meditation, bowing, worshipping etc. Without being honoured with meeting, the presence of the assembly of Muhammad (peace be upon him) is not obtained. The spiritual guide, who is gnostic and has achieved meeting with God, graces the seeker of Allah, on the very first day, with all the sciences, for example, the knowledge of *fana*, the knowledge of *baqa*, the knowledge of soul, the knowledge of the Unseen, the knowledge of nearness to Allah, knowledge of the *Ain-ul-aayani* (vision of everything). And he becomes the possessor of a living heart, and of a mortal self. Such ranks are attained by that person, who has got *"Tasawwur"* (concentration) of *Ism Allah Dhat*, because this method is the most characteristic and well researched one." (30)

Bahu did not concern himself with academic discussions only regarding any subject, in his books. In fact, he does not even believe in knowledge without action. That is

why he did not discuss the technical structure of intuition and religious experience etc. but has brought its practical aspect into discussion. He believes in both direct and indirect methods of acquiring knowledge, but regards indirect method as the method of the Sufis and the Prophet. In this method, knowledge is granted by Almighty Allah. Its analogy or any example, however, cannot be described. Only the person acquiring knowledge retains it in his memory. This is repeated in the assembly of the holy Prophet (Peace be upon him). For this spiritual and intuitional knowledge, the method of meditation can also be adopted, and is possible even without it. This is the practical form of intuition, which has been adopted by Sultan Bahu.

The method of "*Tasawwur*" which has been described by Sultan Bahu for the spiritual enlightenment is this that after writing *Ism Allah Dhat*, in a beautify way, its "*Tasawwur*" may be preserved in memory and then it may be written on the heart, the forehead, and all the organs of the body to the extent that one may consider his whole body as illuminated with its rays. For this it is not necessary that the person concerned should retire into solitude or do meditation. This practice can be carried out in any state or condition. Bahu, in his books, has presented, for the practice of "*Tasawwur*", several circles and diagrams. With this religious experience, meeting with Allah is achieved, in which all the sciences are present in the form of universal realities. Bahu claims that a *Faqir*, who undergoes this spiritual enlightenment, is benefited with all the sciences in accordance with the verses of the Holy Quran as per quoted.

Bahu says: "It should be noted that, ascension, gnosis, love, spiritual meeting, nearness, vision of the secrets of Allah, *faqr*, *fanafilla, baqa billah,* the beginning and the end, *tauhid*, *Tasawwur*, deliberation, control, attention, trust, all are achieved by the person, practicing the exercise of *Ism Allah Dhat* under the influence of the exercise of *Ism Allah Dhat*. When he writes with the finger of deliberation *Ism Allah Dhat* on the heart, the following sciences are revealed to him." (31)

Bahu has described the details of knowledge in accordance with the Quranic verses: e.g. - Almighty Allah taught Adam the knowledge of all the Names.-The knowledge of reading with the Name of his Sustainer and knowledge of creating man. -Read knowledge of creating man from the clot of blood and Almighty Allah is Great and Supreme, Who taught knowledge with the assistance of pen, the knowledge of Him.- He taught that knowledge to man, which he did not know.- That Beneficent Allah Who taught the knowledge of the Quran.- He created man and taught him the knowledge of description.- We bestowed honour to the progeny of Adam,- the knowledge of this thing.- I made him Vicegerent on the earth,- the knowledge of this thing.- Remember the Name of your Sustainer and leave up every thing else except Him"-- knowledge of this thing. – Think of the Name of your Sustainer and say prayer;-- the knowledge of this thing.

If we see closely the thoughts of Bahu and evaluate collectively his views and ideas, *Tasawwur, Ism Dhat* seems to be conspicuous. The circles and diagrams which he has

presented for this method of the spiritual experience, out of these "*Mashaq-i-Marqoom Wujudia*" (The exercise of writing on the body) is the most distinguished and well- known. This is that diagram, the words of which are written on the organs of the whole body with the finger of contemplation. By repeatedly practicing this exercise, lights begin showering on the heart. The whole body becomes brilliant. "*Mashaq-i-Marqoom Wujudia*" has equal importance for the novice and the perfect both.

The method of modern psychology and Para-normal sciences, "Reiki" seems to be similar in a way, to Bahu's "*Tasawwur Ism Allah Dhat*". In it a diagram is seen with open eyes, then after closing the eyes, the diagram, is imagined with contemplations and this concept is written on different organs of the body, particularly on the right hand. After attaining universal force with this exercise, it is used for serving our own purpose. The foundations of Bahu's *"Tasawwur-e-Ism Dhat"* are grounded in *Din-e-Islam*. Its method and results are nothing except the Being of Almighty Allah. He regards it as a source and a medium of the achievement of knowledge and gnosis. The apparent and inner self of the person having vision becomes unique and at this stage, the hidden of the hidden becomes the evident of the evident i.e entirety is exposed.

SULTAN BAHU'S CONCEPT OF LOVE *(ISHQ)*:-

In Encyclopedia of Islam, love has been described in this way that love is the name of some unresistable (longing) of obtaining any beloved thing or being. A person who undergoes this experience, that is, the lover, has, in himself, a feeling of some kind of deficiency, which he wishes to remove at any cost, for the sake of achieving perfection. This is why, like all other perfections, which are desired by soul and body, there is a gradation of high and low in love" (32)

According to the philosophers, love is intellectual in nature. A wise man proceeds ahead in search of a true Singular Being, so he feels, in himself, an increasing pleasure to that very extent to which it is achieved in the observation of the perfection and beauty of the Necessary Being.

To the Sufis, love has got a particular importance. The sentiment and excitement of love, rather, has the status of a guide in the way of *suluk*. A Sufi, considering love of God as compulsory, in accordance with the verse of the Quran "Say, if you love Allah" *(Aal-e-Imran-31)* keeps his heart full of love for Allah. He becomes disinterested in all the purposes in exchange of his own actions except Allah, so much so that he does not wish even to have reward for his actions. Here, love does not remain an expression of the gratefulness for the boons of Almighty Allah only, and neither it remains contented with the strict compliance of religious duties, love becomes an

absolute need, in which neither any pleasure nor any comfort is necessary. It, however, increases with the relation of nearness and unity between the lover and the Beloved.

Allama Iqbal has declared love, in his poetry, as a true sentiment, which is prevalent in the life of the world.

عشق دم جبرئیل، عشق دلِ مصطفےٰ
عشق خدا کا رسول، عشق خدا کا کلام

عشق سے پیدا نوائے زندگی میں زیر و بم
عشق سے مٹی کی تصویروں میں سوزِ دم بدم

("Love is the breath of Gibraeel. Love is the heart of the Holy Prophet.

Love is the Apostle of Allah, love is the speech of Allah.

With love high and low tones are produced in the song of life".

"With love a continuous fire is kindled in the pictures of clay" (i.e. human being)

In *Dharb-e-Kalim*, (name of Iqbal's book) while distinguishing knowledge and Love, Iqbal has said that Knowledge is the son of the book (*Al-Kitab*:) whereas love is the mother of the book (*Al-Kitab*)

شرع محبت میں ہے عشرتِ منزل حرام
شورشِ طوفاں حلال، لذتِ ساحل حرام

عشق پہ بجلی حلال، عشق پہ حاصل حرام
علم ہے ابن الکتاب، عشق ہے اُم الکتاب

(33)

("In the law of Love, the pleasure of the destination is forbidden. The upheaval of the storm is legitimate but the lust of the shore is illegitimate".)

(Lightening is allowed in love, the satisfaction with a goal by love is not allowed.

Knowledge is the son of the Book, love is the mother of the Book.)

Maulana Rumi has described the incommunicable nature of love in this manner:

در نگنجند عشق در گفت و شنید
عشق دریائیست تعرش نا پدید

("Love cannot be accommodated in talking and hearing, love is a sea, the depth of which is unknowable".)

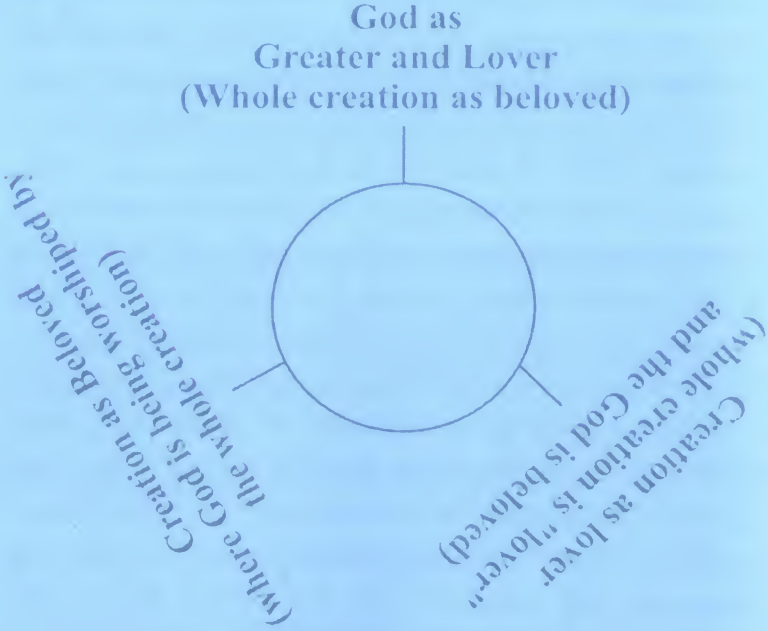
The sufis, saints, and philosophers have expressed their opinions about love in their own respective manners. The stand-point of Bahu, however is quite different and wider. According to him love implies "Sustainer of the Sustainers"

(*Rab-al-Arbab*)(34). As Almighty Allah is the bearer of extensive arguments and proofs for His existence, similarly, the meanings of love are also spread in the expanses of the Universe. It is impossible to reach the core of the Being of Allah and that of love in itself. Being of Allah and love as a being, could not be accommodated in human understanding but only with their glory. The manifestation of both are the blessings which are un-limited. We use the word "both" for our convenience. However, duality, according to Bahu, is due to ignorance which is antonym of knowledge. Love, lover, beloved are the three dimensions of the one and same Being, and that Being is the Being of Allah, Who played the game of His love and the moon, the sun, the earth that is the whole Universe was moulded in the manner of manifestation. He himself is viewing His own Beautiful face, Being Himself the lover and making the phenomena His mirror (35). Bahu declares, in evident words, the whole process of creation and the gradual arrangement of *Tanazzulat* as "the game of love". In *Hadith-e-Qudsi* "I was the hidden treasure I loved to be recognized". The words "I loved" according to Bahu, is that sentiment of love, which became the cause of the creation of the universe. This very love is a link between Creator and

creation, — Creator Who is a lover and creation which is the beloved. But in "Risalah Roohi" the words of Bahu are, "He Himself is Love, Himself the Lover and Himself the Beloved".

Its formulation is in this way that Allah, Who is the Creator of the whole creation of the Universe, to Whom prostration is due, is Himself a Lover. As regards the Creator He is Lover whereas as regards the God, He is the Beloved and the creation is his lover.

We may understand this formulation with the following diagram;


God as
Greater and Lover
(Whole creation as beloved)
(Where God is being worshiped by the whole creation)
Creation as Beloved
(whole creation is "lover" and the God is beloved)
Creation as lover

The term of Love of Allah is in these very meanings that the creation, on account of love and attention, is being drawn towards one and the same centre and orbit, Whose one attribute is love, which is a part of His Being.

Love of God is not only a deed of human beings, but all the creatures, existent, stones and mountains etc. all worship Him. At the level of Prophets and Sufis this sentiment reaches the point of its perfection. Due to this reason they hold the status of the lovers.

The fundamental interpretation of Bahu's saying "He Himself is Love, Himself Lover and Himself Beloved" is the doctrine of Pantheism. He sees God and Universe with only one sight. If any body considers God and Universe as separate, this is on account of a mere misunderstanding. If this contingency is removed, the person seeing will see only one Being who is Sustainer of the Sustainers and that is the core meaning of "Love" and that's all.

The requisite demand of love is that the lover should know about his beloved. The process of being conversant with this is called knowledge. The Creator, due to His Universal knowledge, knows every thing about His creation from the beginning to the end, but the creation, being full of love for Allah, continues striving for knowing the Being of Allah. The Sufis manage to satisfy their love with getting awareness

regarding the Divine realities through spiritual enlightenment. This science of the gnositics has been given the name of the science of gnosis. Bahu, in his book, *Ain-ul-Faqr*, describes two kinds of sciences, the science of *Aarifiyyat* (gnosis) and the science of *Aariyyat* (worldly knowledge) The science of gnosis is the name of the science of God and the science of *Aariyyat* implies the science of the profane world". (36)

According to Bahu, the science of *Aarifiyyat*, the science of sustenance and nearness to Allah and gnosis of God is achieved through the experience of presence and submission. He gives the example of Satan, who is a knower of the science, but is devoid of the sentiment of love. This is the reason that his knowledge is the cause of the distance from Allah. On the other hand, on account of the science of love, dog of the people of *Kahf* (a group of people whose name is mentioned in the Quran) was counted among the people of *Kahf*.

So, in the philosophy of Sultan Bahu, love alone is concealed in the realities of the Universe and is the standard of judging the human knowledge and action. Thus the goodness and badness of human life and reward and punishment, all things are concealed in the reality of love.

Briefly speaking Bahu regards love as Sustainer of the Sustainers and considers the creation of the Universe as the game of love, and thinks knowledge without love as absolute ignorance – rather – Satanic. Form this it can easily be guessed what place Bahu gives to love in practical *suluk* and in his thoughts and views.

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SUMMARY

After studying the contents of the previous pages, it becomes quite clear that Sultan Bahu is not only a Punjabi Sufi poet, but he was a practical Sufi and theoretically, he was a philosopher with an authentic point of view. This aspect of his personality was lying in oblivion as yet. So, in the present study, this aspect of his thought has been highlighted. This is the reason that with the intention of proceeding ahead of the level of a Sufi poet, his Punjabi poetry has been over-looked. Although his poetry, alongwith being full of beauty and depth of feeling, is an embodiment of his philosophical and sufistic thoughts and views, there, however, remains an element of exaggeration that's why for the research and criticism of philosophical thoughts and views, more reliance is placed on his prose.

A majority of the common people is ignorant of the prose-books of Sultan Bahu. This may be considered as an irony of the fate that an author of more than one hundred books is recognized today simply with reference to *"Abyat-e-Bahu"* (i.e. the verses of Sultan Bahu). I have tried, on my behalf, that not only a common man may be familiar with the Prose-books

of Sultab Bahu, rather, I have gathered together his thoughts under illustrious philosophical headings so that there should remain no hindrance in calling Sultan Bahu a "Philosopher."

Though, Sultan Bahu did not allocate any chapter with philosophical title in his books, nor he has presented these topics with regular arrangement, yet as preparing a bouquet of different flowers, an effort has been made in this book to collect his thoughts and views scattered at different places in his books. Here, one thing, however, is worth mentioning that may he be describing his philosophy, or throwing light on the secrets and ways of *suluk*, or presenting his point of view on *sharia* and *tasawwuf*, I have seen no contradiction in the thoughts of Sultan Bahu. I have never found him deviating from his fundamental philosophy.

Bahu belongs to that clan of the Sufis which considers the compliance of *sharia* as a part of faith and the source of the completion of *suluk*. He regards *sharia* a complete guid at all the steps of *tasawwuf*, he believes that under this very guidance of *sharia,* a man, after attaining perfection, receives the status of a perfect man. Bahu is so much committed to and convinced of *sharia* that he describes *sharia* as the only ladder and medium for obtaining the Sufistic perfection. He regards the achievement of perfection as impossible without *sharia*. Bahu is predominantly, a follower of the Pantheistic doctrine, but when the stage of suspension of *Sharia* due to the state of *sukar* and intaxication at the state of *fana,* comes up, he digresses and adopts *sahv* and alertness of the Theistic school of thought. He

proclaims the superiority of the *sharia* after achieving the everlasting *baqa*.

With the passage of time, a change has continuously been occurring in the features of *tasawwuf* as well. Some times after being influenced by Christianity, it adopted the tenor of asceticism and sometimes in the company of the Hindus, the colour of *Jogis* prevailed. The word Sufi has sometimes been used for a man of *sharia* and sometimes for a sensless and absorbed person who is aware neither of purity nor of religion and the world. These intoxicated people sometimes putting on themselves this guise begin exploiting simple people. Anyhow the way of *suluk* and the method of *tasawwuf* is above all these absurdities. After studying the teachings of Sultan Bahu, this becomes very clear that he holds both *sharia* and *tasawwuf* at the same time. The implication of *tasawwuf* according to him is abstinence from the world and by *sharia* he means the compliance of the true religion and the fulfilment of the rights and duties, which is not possible being abstinent from the world. So, abstinence, according to Bahu, is not cutting off relations with the world. It rather amounts to separating oneself from the worldliness and the worldly avarice and greed. Bahu believes in this type of *tasawwuf* and seems to propagate this only. In the present materialistic age, I personally think, it is needed to popularise this very concept of Sultan Bahu. By doing this, not only the true picture of *tasawwuf* will emerge before us but also we may succeed in establishing an ideal society.

In this research, benefit has, by all means, been obtained form the books of Sultan Bahu and in order to highlight his thoughts and views, references have also been quoted from his books alone. For the purpose of making it more effective, useful and commonly understandable, very simple language has been used, and the complex philosophical and Sufistic terms have intentionally been avoided.

In the first part of this study, the life history and a brief survey of his books have been presented. In connection with the search of spiritual guide and *biat* (pledge) different opinions by different researches have been given but I have tried to present the facts, on my own behalf, keeping in view all the opinions. In this effort, I have found Sultan Bahu as stationed at both the places of the secker and the guide.

In the second chapter, the influences of the temporal and social back-ground of the metaphysical views of Bahu have been reviewed. Under the historical and political conditions of that age, the era of Shahjahan and Aurangzeb has specially been highlighted. Besides the social circumstances of the age of Sultan Bahu and general conditions of the contemporary poets, scholars and the Sufis have been presented. An effort has also been made to know as to what was the social atmosphere of the area of Sutlan Bahu and of the

surrounding localities, with which the tendency of the temperament of Sultan Bahu has been indicated. This is an admitted fact that man takes birth in a society and he gets training as well, in that very environment, in which he grows.

Sultan Bahu is an upholder of the Pantheistic concept of *Tauhid*, the first interpreter of which school was *Shaikh-e-Akbar* Mohy-ud-Din Ibn Arabi. So, while reviewing the metaphysical views of Sultan Bahu, it has been considered as essential to throw light, first on the metaphysical doctrines of Ibn-e-Arabi and see as to what was the influence of Ibn-e-Arabi on the metaphysics of the Sultan Bahu or to what extent their views are similar to each other. The actual position is this that the age of Sultan Bahu is a later period as compared with the age of Ibn-e-Arabi. If there seems to be a similarity in both, it will definitely be presumed that Bahu has accepted the influence of Ibn-e-Arabi. Both have presented the reference of the same *Hadith-e-Qudsi* while describing the philosophy of creation." "I was the hidden treasure, I loved that I be recognized, so I created the whole creation." Ibn-e-Arabi erected the whole building of his philosophy on this very *Hadith-i-Qudsi* but keeping in view the logical & technical arrangement, he has linked together the whole sequence, Bahu while interpreting "I loved" in the manner of love, has declared the whole process of creation as a game of love. This thing, however, distinguishes Sultan Bahu. In the third chapter, covering these very topics, the metaphysical views of Ibn-e-Arabi and Sultan Bahu have been reviewed.

In the second part of book, the metaphysical views of Sultan Bahu have directly been evaluated. The topics of *Tauhid*, origin of the universe, perfect man and the concepts of knowledge and love have serially been discussed. In the fourth chapter, the three philosophical but inferred from the Quaran, concepts of *Tauhid,* Theism, Pantheism and Deism have been described and in the light of these discussions, the doctrines of Unity of Being and the Unity of Manifestation have been explained. After that Sultan Bahu's doctrine of Unity of Being has been evaluated, in which, he points out the Being and the degrees of the Being and considers *tanzih* and *tashbih* (transcendence and immanence) both as right. He allows to ponder over the signs of Almighty Allah, but does not allow, in any way, determining the shape and form of Allah. He regards this as infidelity and polytheism. Along with this, he considers obtaining gnosis of the Being of Allah as an intellectual degree of love. He regards meeting with Allah as essential for the vigilant lover. For meeting Allah, Bahu has presented the characteristic concept of "*Ism Allah Dhat*". In this chapter, the Pantheistic view of *Tauhid*, as propounded by Sultan Bahu, has been presented as a result of the whole discussion in three words "to believe", "to know" and "to see." To believe implies the attribute of *tanzih* of *Tauhid*, that is to say, God is pure from any likeness or partnership or opposition. To know means research. This degree is for the men of discernment, who want to know Tauhid with the help of argumentation. In Bahu's concept of *Tauhid*, the third degree is related with seeing, that is the vision of Allah. This degree belongs to the chosen people

where only a lover of the Truth, a perfect man can reach. The concept of "*Ism Allah Dhat*" is the method of the chosen people alone, with the assistance of which they can have, at once the vision of Allah.

In the fifth chapter, the answer to this question has been provided as to whether this universe is accidental or eternal. That is to say, the origin of the universe has been made the subject of discussion. In it, the views of the Muslim philosophers have critically been examined. The selected points of the emanation theory, the theory of creation and the theory of evolution have exhaustively been described. After describing the views of the Muslim philosophers, light has also been thrown on the Sufistic view of the Universe, according to which, the views about the Universe are of three types. One group regards Universe as outburst of the inner love of the Being of Allah. The second group considers Universe as the *ain* of Almighty Allah; this is the Being of Allah, Who puts on the guise of the things of the universe after gradually descending. The third group is of the Sufis who directly obtain guidance from the Quran and *sunnah*. They think that Allah has created the Universe with His Will. In Sultan Bahu's teachings, the mixture of all the three views is seen, which has been explained in the fifth chapter.

In metaphysical views, the being of man has the position of a question. In him the forces of good and evil are constantly at war with each other. Due to this, a question arises in the enquiring minds, "is man basically good or evil"? In the

sixth chapter of this thesis, the being of man and the concept of perfect man has thoroughly been discussed. Firstly, light has been thrown on the being of man and the purpose of the creation of man with reference to the Quran. Discussing the freedom of will, man has been declared as responsible for the choice of good and evil. With reference to the relation between God and man, the concepts of *fana* and *baqa* have also been made the subject of discussion. Before talking about Sultan Bahu's concept of perfect man, a philosophical discourse has been arranged with regard to the sufistic view of the perfect man.

Bahu's concept of perfect man also is similar to that of the Quran and the sufis. The standard of perfect man however, is very high in the mind of Sultan Bahu. Man though is a resident of the earth, his status is beyond the throne of Almighty Allah. Bahu says, when *faqr* reaches the ultimate stage, the being is mixed into the Being. That is why he sees man at that time on the ultimate status of perfection, when he meets Allah. According to Bahu, meeting or vision of Allah is that destination which graces a man with perfection. For some people, the achievement of this destination is extremely difficult but Bahu regards it achievable at once under the obedience of Hadhrat Muhammad (Peace be upon him) and with the method of *Tasawwur* (concentration) of *"Ism Allah Dhat"* because, according to him, the distance between the bearer of the attributes of Allah and Allah is very short, which can be covered without any difficulty. Only, attention upon Allah and the guidance of a perfect spiritual guide is required."

The last chapter of this book is on the concepts of Sultan Bahu regarding knowledge and love (*Ishq*). Usually, the words, knowledge and love are used in general meanings. Knowledge implies the acquired knowledge which is learnt by man through action. Similarly, when love is saturated with infatuation, *Ishq* i.e. the real love takes birth. But when these words are used by the sufis, they assume the form of technical terms. In this chapter, these very sufistic concepts of knowledge and love have been described, which are beneficial to the bearer of knowledge and society both. The concept of benefit has also been explained. This is the criterion upon which the sufis and Bahu judge the knowledge and love. In the seventh chapter, in this very manner, explaining the reality of knowledge, the concept of beneficial knowledge has been presented. The intuition and the spiritual enlightenment of the sufis are also the sources of the achievement of knowledge about the authenticity of which Bahu and other Sufis have no doubt at all. Bahu regards esoteric knowledge as superior to the apparent worldly knowledge and considers knowledge without action as absolutely useless. The source, which has been described by Sultan Bahu for obtaining the esoteric knowledge is quite rapid and direct. Bahu gives it the name of "*Tasawwur*" which is a particular potentiality of human mind. As already stated the centre of Bahu's "*Tasawwur*" is "*Ism Allah Dhat*" (The Name of Allah) in which inspiration, discovery, intuition,

suggestion, so much so that even the total meeting, are all included. With the help of this, all well known sciences can be achieved.

As similar to knowledge, love (*Ishq*) also has got a distinctive position in the metaphysical views of Sultan Bahu. He explains it also in a particular manner, so much so that he calls love as the Sustainer of the Sustainers. Love, lover and beloved are the three dimensions of the same Being and that Being is the Being of Almighty Allah. Bahu says that just as it is not possible to reach the core of the Being of Allah, similarly it is difficult to know love in itself.

Thus, in this book, an effort has been made to cover the metaphysical views of Sultan Bahu. But, it is not the last word. It is, rather, a beginning. I have initiated a process of research on the metaphysics of Sultan Bahu with an anticipation that the numerous horizons of Bahu's philosophy will be discovered in coming times.

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GLOSSARY

Alif	First letter of Arabic Alphabet----- Refers to Allah
Abadiat	Servitude
Ain-ul-Yaqin	Pure Certainty
Ainiat	Actuality/Actulization
Ain	Actual/Pure Reality
Awais	A way of getting spiritual favours direct from the Holy Prophet Hadrat Muhammad (PBUH)
Aayan	Evident, manifest, clear
Aayan-e-Sabita	Potential Essences----which do not have merely an intellectual existence but also have the capability of acquiring corporal existence.
Aulya	Friends of God----- Plural of "*Wali*".
Alim-e-Nasoot	The world of bodies---- Physical world.
Ahl-i- Sunnah wal Jama'at	Sunni sect.
Baqa	The state of "subsistence", continuing awareness through Allah

Ba Hu	with God
Baqa Billah	the state of subsistence with Allah
Bismillah	with the Name of Allah
Biat	pledge-promise-initiation into a Sufi order.
Dhat-o Sifat	Being of Allah and His Attributes
Dhat-e-Baht	The Pure Being
Din-e-Islam	Islam as a religion
Dervesh	A Sufi
Ehsaan	Oblation
Fana	Annihilation
Faqr	(Poverty) Detachment from worldly life.
Faqir	A holy man. Who attains eternity by dissolving himself in oneness of Allah
Faidh	Spiritual benefit received from a spiritual guide
Fana Fillah	Annihilation in Unity of Allah – Disolving in Allah

Fana-fr-Rasool	Disolving in the Prophet—extreme love with the Prophet.
Farz/Fraiz	Mandatory act/s in Islam.
Ha-Hooiyyat	Singularity----- a status of God.
Hadith	Saying of Prophet Muhammad (PBUH)—Tradition—Anecdote regarding Prophet.
Hadith-e- Qudsi	*Hadith* with reference to the Almighty Allah.
Haqiqat-e-Muhammadi	Reality of the Praisworthy Master.
Ism	The Name
Ishq	Pure Love- ardent love.
Ism Allah Dhat	The Name of Almighty Allah.
Jahiliyyat	Ignorance-----Era of Ignorance
Jabroot	The world of Souls----A cosmological status.
Jinn	Unseen being with conseiousness and abilities similar to humans.
Kalima	Word—speach—saying—utterance of Oneness—*I a illaha illallah hu*—there is no god but Him.

La Haula Wa La Quwwata Illah Billah	There is no strength or power besides Allah.
La-Hoot	Oneness-----A status of God.
Malakoot	The world of Ideas----A cosmological status.
Mutazilites	*Mu'tazila—a rationalist school of Islamic theology.*
Mustahab	Recommended duties but not mandatory.
Murshid	A spiritual Guide
Nabuwwat	Signify the status of the Prophet Muhammad (PBUH) ---- The Prophethood.
Nasoot	The world of bodies---- A cosmological status.
Qiblah	Geographically towards the Ka'aba in Mecca. Direction.
Qalb	Heart – the spiritual self or soul.

Risalat	The status of the Prophet Muhammad PBUH as the Messenger of God.-----The Prophet who is awarded by the holy book. The Messengership. The Prophethood.
Rooh-ul-Qudus	*Jibrail AS*
Sukr	A state of absorption----intoxication
Sahve	A state of alertness.
Sharia	The Islamic law.
Saraiki	A regional language of south Punjab. Pakistan.
Sunnah	Deeds and the sayings of the Prophet Muhammad PBUH.
Surah-e-Kahf	Name of a Quranic verse.
Suluk	Sofiestic way--- Mystic Tradition.(*Tariqat...Tasawwuf*).
Sunni	Followers of the *Sunnah* of the Prophet Muhammad PBUH...a sect.
Sura Al Akhlas	Name of a Quranic verse.
Tauhid	Unity and Oneness of God.
Tasawwar	The concept------ Concentration.
Tasawwuf	System of spiritual cleanliness known in the west as Sufism.
Tanazzulat	Descents

Tanazzulat-e-Khamsa	Five descents
Tariqat	Islamic way of acquiring gnosis.
Taqwa	Self-vigilance---avoiding sins.
Tanzih	Matchlessness of the Pure Being---- Transcendence.
Tashbih	The universe is a shadow or manifestation of Allah, this plurality of the Unity is called "*Tashbih*"---- Immanence.
Wajib	Necessary---dutybound.
Walayat	A status of those who are friends of God---- A continuity of the Perfect Man i.e. Prophet Muhammad PBUH.
Ya-Hoot	Unity---- A status of God.
Zilliyyat	Shadow.

Bahu has used the term sentiment of love (*Ishq*) instead of the consciousness of self. Ibn-e-Arabi regards the consciousness of self as the cause of the creation of the Universe whereas according to Bahu all this plurality is the fruit of Unity's evident sentiment of love. Bahu also takes the support of the same famous *Hadith-e-Qudsi* while describing the philosophy of creation. From *fa Ahbabto* (So I liked or I wished) appears the sentiment of love. This very sentiment of love became the cause of creation or manifestation. Since Absolute Being wished to manifest the glories of His beauty and elegance, therefore the inner love of Being Himself inclined to manifest His elegance and majesty. Then after passing through spiritual worlds gradually this Universe came into existence. Bahu says about this state. "He Himself plays the game of love, He Himself is sight, Himself seer and Himself seen. He Himself is love, Himself the lover and Himself the beloved. If He un-veil Himself, there is only One Being. The duality, we see in it, is all due to squint of our eyes". (10)

According to Ibn-e-Arabi, the real existence is that of the Divine Being and the Universe and the plurality of the things of the Universe is merely an illusion of the sight. The existence of the Universe or of plurality is only the glimpses of Unity or as its determinants. In itself, there is no existence of the Universe. Bahu regards all this as the game of love. He says, "What is the reality of the creation of the Universe in addition to this except that Divine love (Being of God) making thousands of manifestations a sparkling mirror is watching His beautiful face" (11) and that is all.

From chapter 5 "Sultan Bahu and The Concept of Universe"

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